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MANUAL
OF THE
METHODIST EPISCOPAL CHURCH:
A QUARTERLY MAGAZINE
OF

Information Concerning the Benevolent and Publishing Interests
of the Church, namely:

THE MISSIONARY SOCIETY; THE SUNDAY-SCHOOL UNION; THE TRACT
SOCIETY; THE BOARD OF CHURCH EXTENSION; THE
FREEDMEN'S AID SOCIETY; THE BOARD
OF EDUCATION; AND THE
BOOK CONCERN.

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MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

APRIL, 1888.

EDITORIAL.

THE MANUAL is the duly commissioned messenger of the Church charged with the duty of bearing intelligence, from the office of administration of our several benevolences and publishing houses, to all our presiding elders and pastors throughout the Church. The principles underlying its publication are these: The Methodist Episcopal Church is a unit. It is engaged in a great work: "the spread of scriptural holiness over these lands"—over all lands. This includes the conversion of sinners every-where in Christendom and heathendom; the training of children; the education of the ignorant; "the perfecting of the saints, the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." All her ministers are to be men of this one work; and all her laity are to be enlisted in it as "laborers together with God." But this work is many-sided, and has developed into several organized departments: Missionary, Sunday-School, Tract, Church Extension, Freedmen's Aid, Education, Publication—"many in one." The management of each is intrusted to the care of certain designated persons as trustees, secretaries, etc., who are to serve in their respective departments without disparaging any other. All our effective ministers are, in their appointed fields of labor, the representatives and advocates before the people of each and all these departments. To serve effectively, and keep their people informed and interested and enlisted in the work of the Church, they must themselves be informed and

interested. Burdened, as they are, with great and various responsibilities, they have a right to expect that the necessary information will be put at their disposal in most convenient form. Their brethren who have been placed at the head of the various departments which claim their co-operation are, by the duties of their office, compelled to have the information which they and their people need. The Church is one and its work one, and the whole is greater than any of its parts, and all its ministers are fellow-servants; and so its highest authority, the General Conference, has directed that those in charge of the several departments shall furnish for publication at stated intervals the information needed by their fellow-laborers, and that the Book Agents shall publish and send it to all our ministers, charging actual expenses to the several departments served. That the plan might be carried out effectively the officers in charge of the several departments were together constituted a "Committee of Publication, with authority to make all necessary arrangements." The result is the **MANUAL**.

An effort was made to secure this publication nearly twelve years ago. The General Conference of 1876 adopted a resolution *recommending* these various departments "to unite in the publication of a monthly Church manual, to be sent free to all our preachers, giving such information as may be useful in presenting these several causes to our people." The proper representatives of the several departments met in New York November 11, 1878, and agreed to publish a *quarterly* during 1879, provided that at least four of the causes to be represented should concur. The concurrence of this number could not be procured, and so the *recommendation* of the General Conference failed. The subject was again brought to the attention of the General Conference of 1880, and that body made the publication imperative and directed that the first number should be issued not later than October, 1880, but left it optional with the Committee of Publication to make it either a monthly or a quarterly. The less frequent issue was chosen, and it has been published as a quarterly until now.

That it has attained the ideal in its appointed field, or accomplished all that was possible to it, cannot be pretended; but that the cordial and earnest co-operation of *all* the depart-

ments would have greatly increased its usefulness will not be denied. It has not, however, altogether failed. To what extent it has contributed to the largely-increased efficiency of our various benevolences cannot be definitely known; but that it has been an important factor therein many pastors and presiding elders will testify. It has, at least, indicated what can be done if the errors of the past shall be corrected, some clearly-revealed defects in the plan of publication cured, and the possible be made actual. Experience suggests:

1. That a responsible editor be designated by the General Conference—either some one who shall devote his entire time to it, or who can do this work in connection with some other which would admit of it.
2. That it be made the duty of the head of each department to furnish the editor with the appropriate matter at the proper times for publication.
3. That the cost of publication, including proper compensation for editorial service and provision for original articles promotive of general benevolence, etc., be equitably divided among the various departments served.
4. That care be taken to avoid making it a mere formal document. Let it be enriched with the broadest and latest information as to all forms of Christian work and the best thought of the times concerning Christian duty and privilege in the various fields of benevolent activity.

THE METHODS OF METHODISM would be a good descriptive new name for the MANUAL and would sound less formal. We respectfully move that this publication be continued and perfected according to the original design, under this new name. Who seconds the motion?

“A MISSIONARY MAGAZINE IS NEEDED.” Perhaps so. We have several already. *The Gospel in All Lands* is one of the best. *The Missionary Review* is very comprehensive and able, and our religious papers teem with missionary intelligence. But, whatever else we need or have, let our busy preachers find in the missionary department of our MANUAL (or “The Methods of Methodism”) the latest and the best.

PRESERVE THE MANUAL. We can find but six full sets now on our files—have been looking them over with some care. Their imperfections are obvious enough; but already they are the richest repository of available information for sermons and addresses on practical Christian work within our reach. They are easily filed and preserved.

“THE CHURCH AT HOME AND ABROAD” is the name adopted by our Presbyterian brethren for their publication answering to our MANUAL. The way in which they were led to it is very interesting and suggestive. For many years they had a little magazine called *The Record*, which in an imperfect and formal way represented the work of their several Boards; but its circulation was less than 10,000, and its readers found only the exercise which “profiteth little.” Some of the Boards published papers of their own, advocating their respective causes with no recognition of any other department of the work of the Church. After careful consideration, extending through a period of three years, an able committee of the General Assembly, to whom the whole subject had been committed, reported to that body, in session at Minneapolis in May, 1886, recommending the substitution of one magazine for all existing publications specially devoted to the benevolent work of the Church. This report was not at first received with favor. The influence of most of the Boards and of their officers was against it. The discussion was animated and able. An influential lay member of that body is authority for the statement that the decisive argument, by an eminent pastor, was that the *various* publications have not been and could not be successfully introduced into any family or church. Some had taken *The Foreign Missionary*, others *The Home Missionary* etc. The results had been that some were good Foreign Mission Presbyterians and some good Home Mission Presbyterians, but few well-rounded, broad-minded, large-hearted, all-inclusive, benevolent Presbyterians. Give us *one consolidated magazine*, which shall represent and properly advocate the full, round work of the Church, and we can in time put it into all our Churches and families with great advantage to the Church and its work. This view prevailed; the report was adopted; the

“consolidated magazine,” was ordered; the previous publications were all discontinued at the end of the year 1886, and the first number of *The Church at Home and Abroad* appeared January 1, 1887.

It is a double-columned royal octavo monthly of 95 pages, edited by Rev. H. A. Nelson, D.D., one of the most able ministers of the Church. The full set lies on our table as we write concerning it. The introduction to the first number says, “The magazine is to be devoted to the benevolent work of the Presbyterian Church at home and abroad, not omitting, however, information upon the work of other branches of the Church of Christ. . . . It is intended to represent all the departments of the Church’s work, giving to each a fair and full exhibit, and to be, in a special sense, the organ of the Boards.” The subscription price was fixed at \$2, or \$1 when taken by Church clubs—since reduced to \$1 to all subscribers, and the Boards were directed to provide for the deficit. *At the end of three months*, as we learn from the July number, the circulation of the new magazine largely exceeded that of any of the preceding publications, and the Committee reported to the General Assembly of 1887 that, “Carefully considering the nature of the work itself and the method of its publication, its financial success thus far is, we think, without a parallel in the history of magazine publishing in this country.” And who shall measure the value of its influence, as it shall come to be a familiar friend in all Presbyterian churches and families, bearing to them every month its fresh tidings of what their great Church is doing in every department of its work for the saving of men and the healing of the nations?

As this volunteer editor of our own **MANUAL** looks upon these fifteen beautiful numbers, and examines their well-ordered contents, he cannot refrain from saying, this actualizes in a good degree, for Presbyterianism, what he contemplated for Methodism when, in 1876, he induced the General Conference to *recommend* such publication, and, in 1880, to *order* it. To what extent our Presbyterian brethren may have profited by our experiment, running through the preceding six years, we are not informed, but we frankly confess that they have more fully realized the true ideal of such a magazine than we have our-

selves. If they did profit at all by our example we have now the opportunity to learn from their more successful experiment on the same line. Whatever other publications may be wise and necessary—and we think that their *Missionary Review* and our *Gospel in All Lands* should be continued, in similar relations to our respective Churches—let our *MANUAL* be readjusted to its work, be issued monthly, under a new and less formal name, and be made in fact, as was originally intended, “in a special sense,” the organ of our various departments of Church benevolence. Let us have a “consolidated magazine” of applied “*Christianity in earnest*,” in all our Churches and families.

“IN UNION IS STRENGTH.” Why? There is an alliance, an association of the strength of individuals, which gives combined power. “A twofold cord is strong, a threefold cord is stronger, and a fourfold cord is not easily broken.” But if the cord be untwisted, and the strands be taken separately and consecutively, the strength of all is no greater than the strength of the strongest strand, and a chain, however perfectly united, is no stronger than its weakest link, because each must resist separately the power applied to all. To have the strength of union the individuals must be so related as that the strength of each is simultaneously added to the strength of every other. This may be called the mechanical strength of union.

Then there is what the French call the *esprit de corps*, the spirit which animates a well-united body, as of an army; the strength which comes out of the confidence which each has in all the others, and in the whole of which he is a part. History has often shown this element of strength invincible in defense and irresistible in aggression.

But there is another element of the strength of union essential to the *esprit de corps*, and to its mechanical strength as well, and that is the supreme guiding intelligence which presides over all. The French army was nearest invincible with Napoleon at its head, and the English irresistible under Wellington.

These three elements—the organized body, the *esprit de corps*, the guiding intelligence, are all indispensable to the

strength of union, and the measure of that strength is in proportion to the perfection of these elements.

Apply these thoughts to the Church of Christ, and we are constrained to admit that the strength which comes from union is sadly wanting in all its elements—not altogether wanting, but far short of its possibilities. Is not the statement a just one, that "the weakness of the Church lies in its divisions?" It may be that organic union is impossible. It may not be desirable. There is a sense in which the organic unity of an army is neither possible nor desirable. It would insure its defeat in the face of an enemy. In time of war there must be infantry and artillery and cavalry in every well-ordered campaign; army and navy forces on land and sea, wherever an enemy is found, are necessary; but all march and sail under the same colors and are inspired by a common patriotism, and their movements, if victorious, are guided by one high intelligence. Something analogous to this is both desirable and possible in the Church of Christ. We already have it in a much larger degree than the enemies of the Church admit; but the friends of Jesus, those who constitute the Church of Christ, should see that it is immediately possible in a much higher degree, and at once, by all means, advance to its attainment. If the Church of the Lord Jesus were, even with no organic change, to be truly one in Christ and with Christ, and every member of all its branches shared in its true and exalted spirit—the *esprit de corps* of the Christian army—and all were obedient to the supreme Intelligence which from the throne would guide by the word and Spirit all its movements, it would be invincible and irresistible.

Is there not promise in the signs of the times that we shall have more of this strength in the future than in the past? The asperities of theological discussion have almost passed away. The spirit of fraternity is in the air we breathe. Minor bodies are growing weary of fruitless divisions, and larger communions are gravitating toward those of "like faith and order." All who wish to see the world believe and know that the Father sent the Son should promote this happy movement. Let nothing be forced; let all things which tend to unity be cultivated.

Our Methodism may fairly claim for itself the strength which comes from union in larger measure than most other Christian bodies. But have we no divisions to be healed? Is our organic unity as comprehensive as it should be? Are all the parts of our machinery perfectly adjusted? Is the *esprit de corps* of our Methodist division all that our victories in the past and the campaigns of the near future justify and require? Is our obedience to all the orders which come from the throne by the word and Spirit such as will entitle us to the "well done," on the day of final review? Are we all in line of battle, ready for the word of command? Can we look each other in the face, and look up into the face of our Great Commander, and with heart confidence that we have it in actual possession exclaim "*In Union is strength?*" "This is the victory which overcometh the world, even our faith."

TOO MANY COLLECTIONS.—A good Presbyterian brother treats this well-worn topic in such an admirable way in *The Church at Home and Abroad* that we pass it round for general use among Methodists.

"While visiting one of our synods in the interest of the Centenary Fund I called at the house of an acquaintance, and there met an old friend in the person of a Presbyterian elder. He was told that I was to speak that night. Of course I expected him to be glad to get a chance to hear me. To my surprise he said he would not go. 'Every Sabbath,' said he, 'our pastor is ding-donging at us for money, and during the war my regiment was stationed near your church in Baltimore, and every time I went to hear you you said something about money.' Feeling that he had fairly opened the way for my opinion I replied, 'Why should you complain of God for sending his servants to you as often as you go to him? You "ask a blessing" from him on each meal. This makes three times a day, or twenty-one times a week. May not God come to you once for each twenty-one times you go begging to him? To my certain knowledge, also, you not only "ask a blessing" on your food, but you have family worship morning and evening. This is fourteen times more each week in which, to use your words, you go "ding-donging" at him. Put the two

together and *you complain of God for coming to you once for every thirty-five times that you go to him.* Is that reasonable?"

"The not unfrequent amount given at church collections is five cents and ten cents. Now that is about the price of a good cigar. The average smoker will at least smoke one cigar after each meal; that is three per day. In this way his appetite for injurious indulgences takes up three collections every day, and he does not seem to complain; and yet if the church takes up two collections per week it is looked upon as an outrage."

"GIVING has always been the natural expression of love—and so when our hearts go out toward Him who gave himself for us, and we realize, however dimly, the preciousness of that unspeakable gift, we long to pour out upon Him who loved us the richest treasures we have to bring."

"THE periods of our lives which give us most joy at the moment, and which are most exquisite in memory, are those when we have gone the most wholly out of ourselves and lived for others."—MARY A. LIVERMORE.

THE GENERAL CHRISTIAN CONFERENCE, held in Washington, D. C., December 7, 8, and 9, 1887, under the auspices and direction of the Evangelical Alliance for the United States, was one of the notable assemblies of recent years. The range of discussion was broad and intensely practical, and the ability displayed was of the highest order. "THE BAKER AND TAYLOR COMPANY," publishers, Nos. 740 and 742 Broadway, New York, have published a neat volume in paper and cloth of 417 pages (at \$1 and \$1 50), under the title of *National Perils and Opportunities*, containing the papers and discussions of that occasion. Many of them are of great practical importance, and the book should find place in every well-selected library. It may be ordered direct from the publishers or from Phillips & Hunt, 805 Broadway. We are indebted to the publishers for permission to reprint in this number the able article by Dr. Gates on "The Misuse of Wealth."

THE MISUSE OF WEALTH.

BY MERRILL E. GATES, LL.D.,
President of Rutgers College.

WEALTH IS POWER. IT IS A SOCIAL FORCE.

WEALTH is power. It is labor stored up in portable form. It is a charged battery of social force, which may be discharged again as motor-power when the owner will. It gives to its possessor his option among many possible lines of effort, in any of which it will further his ends. For wealth is "power to command, in exchange for itself, the labor or the products of labor of others."

Wealth is pre-eminently a social force. We have met in this Conference to study "social problems"—the study which has engrossed the best thought of the last century. Social problems have their conditions fixed by the interplay of social forces. And among social forces wealth has a pre-eminent interest for us, because it is the meeting-place of labor and power. Into its production enters labor. In its use lies power. And most that concerns men in their social relations is intimately connected with labor and power.

Wealth cannot be so defined as not to carry in the definition suggestions of a scope vastly wider than selfish personal gratifications. The far-reaching power of wealth for good and for evil becomes more and more evident as society becomes more complex. If wealth confers on a man the *power to command the labor of other men*, we find ourselves at once using terms so full of import that no one year, no one generation alone, can show their full meaning. When we speak of power in one person to command the fruits of other men's labor, when we deal with the responsibilities and the rights which belong to labor and to social power, we are using terms which history has freighted with significance.

THE NINETEENTH CENTURY SAYS TO THE TWENTIETH, "ALL MEN MUST LABOR."

The centuries have their great sub-tones, the diapason-note which one sounds out to another. As the eighteenth century went out in revolution and blood it said to the nineteenth,

"All men shall share in political power. All men shall govern." Round this doctrine the nineteenth century has shaped itself, with its abolition of human slavery and its popular forms of government. The sovereignty of the people under God is the significance of our century. Before its resistless power traditional and hereditary privileges of princes and nobility have steadily fallen away. And now, as its closing decade draws on, the nineteenth century sounds out as a keynote to the twentieth: "Now that all men govern, all men must be *laborers*, too. If all are to govern, all must serve. Fitness for sovereignty is proved only by ability to serve all!"

This is the emphasized utterance of our time. Before it the last stronghold of selfish privilege, the plea of *wealth* that it can exempt its owners from God's universal law of *unselfish service*, the demand of wealth to be allowed in peace to blind its eyes to its own responsibilities, is to disappear before the law that each man is bound usefully to serve all.

It is a fine old legend, "*Noblesse oblige*;" noble blood binds one to noble service. Just so the noblest men of wealth of our time are beginning—*only* beginning—to awaken to the power of the legend "*Richesse oblige*." They are beginning to recognize the truth that wealth lays the heaviest possible obligation on its owner to make his unselfish service of the highest welfare of his fellow-men reach out as widely as his wealth can extend that service. This means that men can no longer be left, unquestioned, to use their wealth, be it great or small, merely for their own selfish gratification. It means that the unvarying law of God, which attaches an obligation to every opportunity and places a duty over against every right, makes no exception of wealth, with its vast powers of service. "With new ability, new responsibility." Wealth is power; and for the unselfish use of *all* his powers every man must give an account to the God who has taught us that "no man liveth to himself alone."

POWER MAY BE MISUSED.

Wealth is power. Always power carries with it a possibility of its misuse. As a nation we have been told for the last half century that we were going to be very rich. Each succeeding

census has surprised us with its statistics of our wealth. To-day we are the richest nation in the world. The figures appall us. Over \$50,000,000,000, with a daily increase in wealth of more than \$6,000,000! Never were we so rich as we are to-day. And yet there are grave doubts on all sides as to whether we are gaining ground, socially, politically, morally, in these prosperous years. It is not long since a keenly observant (if not complimentary) visitor to America told us, in the chastely-severe dialect of his native island, that we were "too beastly prosperous!" We understood him without difficulty! And in our hearts we knew that he told us a truth! We have ceased to feel unqualified pride in this abounding wealth. We ask ouselves whether industry in money-getting alone will save a nation. There is a suspicion abroad among us that, while intent upon what we have called "enlightened self-interest," as a people we have lost sight of a host of shining virtues. A prosperous commonwealth is *not* insured by the material prosperity which makes wealth common.

WEALTH IS MISUSED WHEN IT IS USED MERELY TO GET MORE WEALTH.

When power is used only that the man who wields it may get for himself *more power* there is danger. To devise checks upon power, to restrain its tendency to beget *more* power, is a large part of the work of the Science of Polities. Wealth is power; and the deepest-seated danger in its use is the tendency to regard it as in itself an end, not as a means for obtaining nobler ends.

The most dangerous misuse of wealth is using it *merely* to get more wealth. A tendency to this misuse is involved in the very nature of the process of wealth-winning. It finds expression in maxims like this: "Let all your spending be for tools of your trade." The steady purpose of the devotees of wealth-winning is to get more power without reference to any right use of that power. In this grim determination to get more wealth at any cost the man moves, and lives, and has his being. This is that "*pleonexia*," that covetous "*I will have more*," which God has expressly called "*idolatry*." Wealth is put openly and prominently in the place of God. "Of money,

and through money, and to money are all things in my life, and to money be the glory," is the faith that is in such a man —a faith revealed by his actions. The clear perception that the eager pursuit of wealth strongly tends thus to engross all a man's powers and aspirations will explain the fact, one has said, that the Lord Jesus Christ saw in this the only power of evil which he deemed threatening enough in its tendencies to be *personified* as a rival of God for the first place in a man's life. He personifies the money-god, Mammon. And he explicitly warns men that they must choose between this mad pursuit of gain and the service of the living God. "Ye cannot serve God and Mammon." But the money-god has hosts of apparently single-hearted servants in our land! A passionate eagerness in money-getting, a feverish thirst for quick gains, such as the world never before saw, marks our life as a people.

THE RACE FOR WEALTH.

"Money breeds!" "It's the first ten thousand that costs ; get that by foul means or fair, but *get it*, and then the thousands will roll up !". As this strong-sweeping current of gain gets hold of a man there comes a rapidly-accelerated motion that takes the breath away. There is an awful peril in launching on this subtly-sucking current of the determination to be quickly rich, and then to be just a little richer, and then to be among the richest! What multitudes of fresh, manly young fellows, the high aspirations of home and college still radiant in their boyish faces, we have seen each year sucked into the outer circles of the great whirlpools of speculation in our cities ! Here surge those deep waters spoken of by Paul to Timothy, where "they that *will be rich* fall into temptation and a snare and many hurtful and foolish lusts, which *drown men* in destruction and perdition." As the whirlpool seethes on we see the drowned men tossed out, ruined in character, paralyzed, broken at forty ! With half-palsied brain, and eye that has lost its compelling power, such a man can now read and understand the words, "He that maketh haste to be rich *shall not be unpunished*."

GAZING AT GAIN BLINDS MEN TO MORAL DISTINCTIONS—THE
“HYPNOTISM” OF WEALTH-WINNING.

But even if a man escape this terrible passion, of thirst for money for the mere sake of getting money, there is another dangerous effect which attends the contemplation of money gains as the chief end of life. Let us call it the “hypnotizing” power of gold.

The process of hypnotizing is most effective with persons whose will-power is not so strong as is that of the most determined and ambitious victims of the *will* to be rich at any cost. Symptoms of hypnotism, more or less clearly developed, are discernible in most men whose life is immersed in money-getting.

Here are a few sentences describing the phenomena of “hypnotism,” sentences taken chiefly from Carpenter’s *Mental Physiology*, and not intended by him to have any bearing upon such a subject as ours. See whether or not they apply to our theme.

The process of hypnotizing a person is simple. Place before his eyes, and very close to them, some bright glittering object —(a *gold coin* is often used!)—in such a way that he will constantly *look up* to it; and let him fix his attention on this to the exclusion of all other objects. The results which follow are thus described: “The whole force of the man goes into this concentration of attention and will-power upon the sensorial impression.” There is “an entire engrossment of the mind” in “sensory impressions,” which are “received with extreme vividness.” His view “tends to become narrower and narrower;” “it tends to unity and afterward to nullity.” Through this fixedness of attention upon *one object*, Dr. Garth Wilkinson continues, “the world of sensations” “plays upon” him “as upon an instrument finely attuned.” He is now open to every suggestion from the governing will of the manipulator who has brought about this state of self-surrender through the senses. “No doubts or difficulties present themselves to distract the attention.” He will undertake impossibilities at a word of command. He cannot take his eyes off the object he is told to see. He refuses to see what lies directly before his

eyes unless the master-will bids him recognize it. And all the while the victim fancies himself master of his own actions ; and when "he comes to himself" he describes himself as having felt, in his previous condition of pitiable slavery to another, utter obliviousness to, or profound contempt for, any and all other sensations and courses of action than the one to which his master-sensation, induced by the master-will, impelled him.

Have you not known many men who were thus "hypnotized" by gazing at wealth—mesmerized slaves of the Mammon-god? The *will* to do any thing else but make money is gone. The keen, incredulous gaze with which such men meet you who preach to them, when motives and aspirations higher than money-getting are suggested to them, shows you that they will not understand and do not believe you. You cannot reach them with your voice. They do not hear you. They are as hopelessly beyond reach of argument as are the shrewd, keen wild animals whose crafty, narrow-eyed intelligence in doing the one thing they planned to do you wonder at, but cannot reason with. In such men's hearts "a strong man armed keepeth the palace," and until "a stronger than he" (even the Mightiest !) "shall come upon him and overcome him" Mammon has sway !

THE "HYPNOTIZED" RICH MAN BLUNDERS AS TO TRUE VALUES.

This perversion of all the powers of the man to money-winning accounts for much of what we call the "gross materialism" of our land and of our time. To men thus "hypnotized" by money, sensual delights, material evidences of wealth, luxurious surroundings, are intensely *real*. These are the embodiment of what they seek. To the world of ideas, of broad sympathies, of religion, they are *dead*. They simply cannot see these great realities. This one thing they do: they *make money!* This one test they constantly and automatically apply to all questions submitted to them: "Is there money in it?"

It was to a shrewd financier of this type, who had just completed large plans for reorganizing his industries and his ware-

houses on a larger scale, that Supreme Wisdom, when here among men, broke out with the pitying exclamation, "Thou fool!" This typical rich fool had not missed a point in his calculations so far as money-making was concerned. Yet he had really made the blunder, inexcusable in a business-man, of leaving out of account altogether the highest present and future values involved in his transactions! Keen money-makers of his class are, after all, deceived in such a childish way! While they pride themselves on their shrewdness they steadily lose on every bargain. They invest only in securities that cannot be realized on when the day of settlement comes; they make no use of the finest business opening they have in life: the chance to use the power their wealth gives them to serve the world nobly; and the most valuable title they ever held, the title to their own souls, they let slip out of their hands for nothing! What is the real percentage of net profit when you sum up such a life?

FROM THIS BLINDING EFFECT OF DEVOTION TO MONEY-GETTING FOLLOW A HOST OF MISUSES OF WEALTH.

From this blindness to all other forces save the material power of wealth a host of misuses of money follow. We are sadly familiar with the catalogue! Speculation on assumed values, that becomes mere gambling, while it plays with the fortunes and the daily bread of millions; other forms of gambling undisguised, leading directly to those breaches of trust which have grown too familiar in our daily papers; the wholesale adulteration of food and of other articles of merchandise; gigantic monopolies and fictitious "trusts" organized to serve as vast trip-hammers in pulverizing all rivals; the heartless recklessness of corporations regarding the life and health of employés; the printing of licentious literature, which corrupts the boys and girls of our land, poisoning life at its fountain-head; and the enormous liquor-traffic, desolater of homes, breaker of hearts, breeder of crimes, with its natural outcome, the effort in the interest of the saloons to break down that strong bulwark of Christianity and morality, the American Sunday. These and countless other misuses of wealth threaten

us, and are traceable to the principle we have noticed, *the narrowing of the mind to money-making as an end in itself*, and the consequent oblivion to all moral ideas and forces, to all noble ends as motives in gaining and using the power of wealth.

THE MISUSE OF WEALTH MOST COMMON AMONG CHRISTIAN PEOPLE IS REFUSING TO MAKE ANY USE OF IT.

But the misuse of wealth which is most common among professedly Christian people is, after all, the greatest peril that threatens our land. The crying sin of the respectable rich people of America is the *ignoring* of all true ends in the use of wealth—the effort to evade responsibility for any unselfish use of its great power for good.

The empty display of wealth merely to outstrip others who are rich is not a *use* of wealth. Foolish vanity and useless heart-burnings are not the gravest consequences of such reckless lavishness. It is manifestly designed to challenge *envy*. And it attains its end. By such displays there is awakened in the very poor an envy which, in multitudes, is fast turning into a deep-seated hatred of the rich. It is upon *envy* of the rich that the anarchists chiefly rely for the propagation of their doctrines. And anarchists' threats no longer have the dim, remote sound which they had for us five years ago. They are growing painfully familiar. Can they in any other way be so surely checked as by those helpful uses of wealth which prevent an utter alienation between the rich and the poor? While there may be generous expenditure of wealth upon the comforts and the elegancies of refined homes, families who set examples of wasteful, luxurious extravagance, uniformly corrupt good manners and lower public morals. "Fashionable society in our great towns is babyish; wealth is made a toy," says Emerson. For rich men generally refuse to recognize their responsibility to use wealth unselfishly for the welfare of all. Yet in such unselfish service we are called on to use all the powers and social forces at our command. Why should wealth be the sole exception to this law? God has so ordered the social life of our race that no man can make the most of his own powers of mind and heart and will until he employs those powers in

the service of his fellow-men. This is an accepted law in the realm of mind and spirit. It is no less binding upon the power which material wealth places at a man's disposal. No man has the slightest right to say of his wealth, "It is *mine*; I may use it selfishly if I will." Wealth is power.

There still lurks in the minds of many a confused feeling that if a man has inherited wealth, or has early accumulated it, he is by this made *free from the law of service*, and may live henceforth a useful or a useless life, as he pleases; no one having the right to call him to account for it. Not so! The compiler of the old Webster's Spelling-book chose wisely when he formed the moral conceptions of an entire generation of school-children on that bracing and stimulating sentence, "No man may put off the Law of God!" If a poor man applies to you for assistance, you brand him at once as unworthy if it can be said of him, "He never does a stroke of work." Does the accident of having money in bank make it any less disgraceful for a man to have it truly said of him, "He never does a stroke of work?" The rich man has no right to live lazily on his wealth, doing nothing for his fellow-men, while he is supported by the stored-up labor of his ancestors. If he has health, yet does no work with brain or hand for his fellows, he has no more right to exist among honest men than has the able-bodied tramp! In the social organism he is as truly a pauper as is the man who is fed and clothed from the poor-tax!

The misuses which we have noticed suggest the *right use* of wealth. Its right use does not lie in indiscriminate alms-giving, in filling every outstretched hand and open mouth. So wealth might be made to disappear. Not so can it be rightly used. Nor does a right theory of the use of wealth lead to communistic views of property. If all the wealth of our land were equally divided, the share of each man, woman and child, if securely invested at five per cent., would yield about forty dollars a year. If the principal sum were placed in the hands of each it would soon be squandered, and inequalities of fortune would again be the inevitable outcome of differing degrees of industry and ability in different individuals.

WEALTH MUST BE USED TO PRODUCE NEW WEALTH—TO PRODUCE THE HIGHEST VALUES.

Wealth must be *used for service* according to its own laws. It must be used as *capital*—that is, as wealth employed in the production of new wealth, of new values. But in such use of wealth let us have a clear-eyed recognition of various kinds of value and of degrees in values. And let us insist upon the steady, systematic preference of *those values which are highest*. Intelligence, morality, conscience, and will-power which is steadied and strengthened by conscience, have the highest economic values. Wealth so used as to promote the prevalence of these qualities among a people is in the truest sense employed in the production of new wealth.

Just as truly as teacher and preacher are under economic laws, and are bound to pay their debts and support their families, just so truly are business men under moral and spiritual law, and under obligation to win and use their wealth, and *all* their wealth, with a constant regard to the moral and spiritual welfare of their community and their race. No man is free to choose as to whether he or his property shall come under God's law of service. He is under that law by virtue of his birth, as he is in society and a member of the State, without his having been asked. He owes steady allegiance to that law of service by virtue of the solidarity of God's universe of law. And though, in managing his property, he may *disregard* this obligation, he can never *escape* it.

When Christian wealth, which is *concentrated power of service*, becomes really *consecrated power of service* in the hands of those who use it, how rapidly we shall move forward in the solution of many of the knottiest problems of social reform!

Wealth, since it is “the usufruct of skill, intelligence and morality,” is under obligation steadily to reproduce morality, intelligence and skill. “Redeem the time” that was withheld from God's work by you while you were making money! Buy it back by using this money conscientiously for God's work. If you have inherited wealth let the time and labor *involved* in the rolling up of a fortune be *evolved* again, in days and years of active philanthropic and Christian work, done by work-

ers whom your money supports in teaching, in preaching, and in mission fields. What vast donations overdue to schools of applied industry, to institutions of learning and to Christian missions, this view suggests!

WEALTH PRODUCES THE HIGHEST VALUES WHEN IT HELPS MEN TO HELP THEMSELVES.

To educate men in the knowledge and use of their own powers, and to bring them under the sway of right principles and feelings, is the true way to make them help themselves. But in every community there is a mass of inefficiency, ignorance and vice, which the stronger and the better must help to elevate. The ignorance, misery and sin of the world is a terrible reality. It will not let thoughtful men sleep! It ought not to let rich men sleep, unless their wealth, which is power of service, is constantly doing something to relieve it. "It was never meant that man should be completely happy while his fellows are in pain," says one of the truest of our social philosophers.

To make less this sum of ignorance and misery the man of wealth has many wise ways open to him. To help to work out plans of successful co-operation or profit-sharing opens a noble avenue for service. The moral effects of such experiments on employers and men are incalculably good.

"He is the rich man in whom the *people* are rich." There is a growing disposition on the part of rich men to recognize this truth by giving public parks, museums and libraries for the use of the people. There is a growing wish to make the life of our toiling men "richer with respect to soul, mind and body." But all attempts to do this throw us back always upon *intellectual, moral and spiritual forces*, as the means, through education, of raising the condition of men. Something may be done by way of providing halls, books and apparatus for that process of self-education, in matters political, social and industrial, toward which discussions in their own organizations so strongly impel our laboring-men. What a difference, in power to produce values, between the dollar you spend to add to your dinner a dish of fruit out of its season, and the dollar you put into a good book upon the duties of citizenship, and

place in the hands of an intelligent young workman in one of the labor unions !

But even if wealth had supplied all the material appliances which men need for self-education and self-elevation the question would remain, Have the men whom you wish to make self-helpful *the desire* to help themselves? The effort to answer this question will force us to consider such men as individuals ; to come into relations with them one by one. To influence personalities strongly is the great desideratum.

SUCH HELP IS STRONGEST WHEN THE STRONGEST PERSONALITY TOUCHES MEN'S WILLS ONE BY ONE.

The mightiest educating power is a strong personality. The greatest work which Christian wealth can do for the world is to help to bring men, one by one, under the sway of that one supreme personality, the Lord Jesus Christ! The only hope for men is in a close personal relation with a personal Saviour. Not in masses will men be lifted out of vice and sin. Society will be purified, institutions will be made better and kept better, only as men are drawn one by one to Him who has been "lifted up." The great social discontent of our time springs from the lack of a true center for each man's life in Christ. The pitiable, blind yearnings of socialism must touch the hearts of Christians, because they are the groping of men after that true brotherhood which men find only when they see the fatherhood of God. Christ is the "Desire of the Nations," though they know him not. And in our time, and in our land, *the noblest use for wealth* is in promoting efforts to bring the Gospel of Christ home to the hearts of the people and to bring the people home to Christ:

Since wealth has in it the noble possibility of being thus transmuted into spiritual power, how do Christians *dare* to use so much of it for lower purposes? If the "love of Christ constraineth us," if we and all our possessions have been "bought with a price," the true view is, not "how much of my money ought I to use for the Lord's work," but rather, "all that I am and all that I have is my Lord's; how much of my Lord's substance ought I to use on my family and myself?"

The truth is that wealth is a mighty power, but an exceed-

ingly dangerous power for him who uses and holds it. The Christian who is to withstand its temptations and to use it aright must constantly ask guidance from God. It is the "*deceitfulness of riches*" which makes Christians imagine that they can lightly set aside or ignore the emphatic warnings of God's word regarding riches. Only the power and love of God can enable Christians safely to handle wealth. And, when all is said, the giving of wealth for Christian work is not a mere business transaction. "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, or give to God a ransom for him." Only the *power of the Holy Spirit can transmute money gifts into Christian influences which shall win souls to Christ.*

"AMERICA FOR CHRIST." "THE WORLD FOR CHRIST."

The crisis in our national life calls most loudly for Christian work and Christian giving in home fields. From heathen lands come such requests for Christian teachers and missionaries as appall our mission boards. In our colleges are two thousand young men who say to the Church of America, "Send us; we are ready to go." Now that fields are open, and laborers ready, shall we hold back our Lord's money, and keep these heralds of glad tidings from the work they are ready to do?

What an opportunity to use for the noblest ends that *power*, that *concentrated life-effort*, which is coined in wealth! You, Christian men of means, who feel that the strength of your life has gone into wealth-winning, yet who have felt your heart stirred by the devotion of a Livingstone or a Hannington or a Chamberlain, will you not use God's money, intrusted to your management, to educate and support such heroic workers for Christ?

"*Defer not charities till death,*" says Bacon; "for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own." Use your wealth for Christ while you can yourself direct its use, while you can yourself see and enjoy the mighty moral and spiritual values which are produced from the right use of wealth. The example of Chris-

tian men and women of property who go "at their own charges" to mission fields is inspiring; many will follow it!

Drawn together here by the power of Christian love, let us plan liberal things for the promotion of Christ's kingdom. Let us be ready to give, to such Christian work as we may here devise, time and labor which shall bless the godless homes about us.

Let us give time and money joyously, for the love of Christ. Let us rejoice in the brotherly spirit which pervades a gathering of Christians such as this. And if we feel a joyous elation in the conviction that strong men, banded together for the service of God, with his blessing, can accomplish much, let us welcome and not distrust that sense of social joy.

"God loveth a cheerful giver." Have you studied the precise import of the word translated "cheerful?" It came to me with wonderful force a few days since, as I was reading my Greek Testament. The word is "*hilaron*." There is no mistaking its import. God loves a whole-souled "hilarious" giver—one who is not ashamed of the cause for which he gives—one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and, above all, in the God who directs the work, gives freely, heartily and *with a swing!* To the sense of duty from the law of Christian service shall we not by God's help add this crowning grace of spontaneous, hearty, *hilarious* Christian giving of time and money for the cause of our Master?

"**O** YE whom God has enriched with many blessings, remember it is his will that pure hearts shall sympathize with his lowly though erring ones; and that ready hands be stretched forth to succor and to save."—JOHN B. GOUGH.

"**I** BELIEVE it is fully in the hands of the Christians of the United States during the next fifteen or twenty years to hasten or retard the coming of Christ's Kingdom in the world by hundreds, and perhaps thousands, of years."—DR. JOSIAH STRONG.

THE CHURCH BENEVOLENCES IN THE LIGHT OF THE GRADUATED TABLES.

BY REV. J. W. YOUNG.

THE annual tabulation of the districts, graded by their support of the benevolences, always has a wonderful story to tell, and each year it comes with increasing importance. It tells not only the general progress of the Church, but shows the particulars in which progress has been made and distinguishes the leadership of those who have excelled and to whom these causes are most indebted. It shows, also, the points at which improvement is most needed, and does not fail to show the results of inefficiency or neglect.

The first thing that strikes the attention in the table is the relative position of the districts ordinarily among the first, the new appearances among them, and the absence from the proper place of those which have signally retrograded.

The first thing of interest in the detail of the table that merits the attention is the column of the

BLANKS.

In 1884 the first district appeared without a single blank; In 1885 there were two such districts, in 1886 there were four, and in 1887 there were twelve. Their appearance and order were as follows:

YEAR.	DISTRICT.	CONFERENCE.
1884.....	Danville.....	Central Pennsylvania.
1885.....	Jersey City.....	Newark.
".....	Salisbury.....	Wilmington.
1886.....	Jersey City.....	Newark.
".....	Salisbury.....	Wilmington.
".....	Danville.....	Central Pennsylvania.
".....	North Philadelphia.....	Philadelphia.
1887.....	Newark.....	Newark.
".....	Jersey City.....	Newark.
".....	Salisbury.....	Wilmington.
".....	Wilmington.....	Wilmington.
".....	New York East.....	New York East.
".....	Elizabeth.....	Newark.
".....	Sandusky.....	North Ohio.
".....	Paterson.....	Newark.
".....	North Philadelphia.....	Philadelphia.
".....	Albany.....	Troy.
".....	Cambridge.....	East Ohio.
".....	Salisbury.....	Delaware.

Thus it will be seen that while the number of these districts doubled in the second and third years of the publication of the table it has trebled in the fourth year. The blanks have been diminished in the same three years by 1,000 in the first hundred districts, and the indications are that the increase of districts with every blank filled will not be in less ratio than at present. There are, however, still 23,379 blanks in the ninety-nine Conferences. This is a decrease of four per cent. in five years. Five years ago the blanks were thirty per cent.; now they are twenty-six per cent. of the whole. At first sight it might seem an encouraging fact that there are only twenty-six per cent. of blanks, and that seventy-four per cent. of all the collections are actually taken. But the encouragement is greatly diminished when we find how many of the collections are insignificant. This is best ascertained when we measure them all by the

MINIMUM STANDARD,

which is intended to be a measure below which the poorer charges in all the northern and border work should not be permitted to fall.

The *minimum standard* is: For Missions, 40 cents; Church Extension, 8 cents; Sunday-School, 2 cents; Tract, 2 cents; Freedmen's Aid, 7 cents; Education, 2 cents; and Bible, 4 cents. Total, 65 cents per member, including probationers.

The application of this standard will show the following percentage of collections that do not fall below the minimum standard:

Year.	Missions.	Church Extension.	Sunday-School.	Tract.	Freedmen's Aid.	Education.	Bible.
	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
1887.....	37	18	16	14	12	54	10
1886.....	32	14	14	13	12	52	10
Gain.....	5	4	2	1	..	2	..

It must be noted that this minimum standard is taken as half of the amount per member needed from a church of average ability.

The method chosen to find the church of average ability, in all our Northern and border work, is to take out of each Con-

ference the richest ten per cent. and the poorest fifteen per cent. of the charges. The remaining three fourths will not vary very much from the general average of the whole, nor will they vary very greatly among themselves.

Now, if these charges, of which there are not far from 8,000, should ask to be told their share of the \$1,200,000 needed for missions, the answer could not vary much from such a sum as would be produced by 80 cents per member. If they should ask for their share of \$250,000 for Church Extension the answer must be such a sum as would be produced by 16 cents per member, and so on through the seven collections.

The richest ten per cent. of charges would make up for the poorest fifteen per cent. and something more, but not enough more to offset the defalcations certain to occur.

If the *average standard* of 80 cents for missions, 16 cents for Church Extension, 14 cents for Freedmen's Aid, 8 cents for Bible, and 4 cents each for Sunday-School, Tracts and Board of Education, was taken for measurement instead of the *minimum standard* of half its amount, there would not be more than ten per cent. of the collections up to this average.

The importance of the minimum standard as used in these tables is very great; without it, or its equivalent, the burden cannot be equitably distributed.

For years the Missionary, Church Extension and Freedmen's Aid collections have been apportioned. And great efforts have been made to adjust this apportionment equitably; but the success has been very meager. Probably no abler or more laborious committee ever sat down to such a task than the one at the last session of the General Missionary Committee. And yet their distribution is monstrously inequitable. And when Conference and District committees make their apportionments they exaggerate the inequality.

This all comes of having no common factor in their calculations, so that they are compelled to follow the previous contributions and guess at the rest; and the guess is never able to avoid inflicting a penalty on previous liberality and giving a premium to previous parsimony. By having no common factor these committees almost invariably and almost of necessity begin their work with a mistake. Much of the

money is given by extra-proportionate givers, and this is allowed to diminish the amount asked of others. This, of course, makes the amount asked in many cases too low to be, in any proper sense, educational. But without a common factor it is impossible to ascertain the amount extra-proportionately given, or to how many or to whom it is to be credited.

To illustrate the case of the Committee on Apportionment we may suppose the case of a million to be raised for missions.

This supposition has two advantages. First, it has a round number. Second, it is instantly recognized as being very supposable; the million has been raised and the second million has been entered upon and will be steadily traversed, and thus successive millions will be raised of which this first million is the prophecy.

Now of the Apportionment Committee with this supposed case in hand we may make three propositions that are almost axiomatic. They should so apportion, 1. As to most certainly secure the money. 2. As to secure from each Conference, District, and Charge its full portion of the million. 3. As to make these apportionments in the highest degree educational, and so conduced to the easier and surer attainment of the future millions.

It is here claimed that by means of a common factor as a solvent the apportionment may be so made as to reach the maximum results in each of these three respects, and so make them mutually conspiring forces and cumulative in their effect.

It will naturally follow that all money given extra-proportionately should not be counted as a part of this million, but should be credited to the donors as so much toward the second million. Suitable rules for according such credits could readily be constructed.

All parent Boards should request Conference and District Committees of Apportionment to provide that no charge be apportioned an amount below the minimum standard. (If the one used in these tables does not suit them they should adopt one of their own and let time and experience settle the

question of its suitableness.) And they should adopt rules for the recognition of a district as on line of the amount appropriated. In the case of missions this year it would be \$1,100,000 by collections only, or its parallel in the other benevolences. One such rule should be that a given majority of charges must reach the minimum standard.

Such a rule carefully wrought out was published in the *MANUAL* of October last. For reasons assigned, at least sixty per cent. of charges were required to reach the minimum standard used in these tables in order to recognition as on the million line or its parallels. For each hundred thousand dollars beyond the first million five per cent. of charges additional should be required. Therefore, by this rule, a district, to be on the missionary line of apportionment or its parallels this year, should have not less than sixty-five per cent. of charges up to the standard.

A GREAT MISTAKE

is made by many, including some eminent men, about the proper use of the minimum standard, or any other system of averages per member. They seem to think its design is to present it before a congregation and ask each to give so much. Such a course would not fail to miseducate the people and injure the cause presented. *The proper use of the average per member is to find the amount that a charge ought to raise.*

Its place, therefore, is with apportionment committees, and not before a congregation of people. When the amount is ascertained it should be presented before the people, and they should be asked to give at least the amount named. The money will then be raised by each giving somewhat as they give in raising other money in the same place.

The great importance of the minimum standard is shown again by means of Pseudo Collections, and especially by means of the

PSEUDO GROUP

which has formed a part of these tables from the first.

The Pseudo Collections are: 1. Those which do not exceed half the minimum standard when the amounts vary; 2. Those which do not exceed two thirds of the minimum standard

when the amounts are uniform, thus indicating a low omnibus or its equivalent. Three or more pseudo collections will place the charge in the Pseudo Group column.

In these tables one pseudo collection, or even two of them in a charge, have been passed by as a possible inadvertence, without special note of demerit; but when so many as three of the seven are of this kind the charge is characterized as having a Pseudo Group.

When these tables began to be published this class of charges was on the increase. Even during the first year of their publication they increased three per cent. of the whole number of charges. They then reached eighty-four per cent. of the whole number. If a class had been made of charges having *two* or more pseudo collections it would have included ninety-three per cent. of the whole. And not three charges in a hundred were without any collection of this kind.

During the last two years the Pseudo Group charges have been relatively decreasing at the rate of three per cent. per annum. But they are still alarmingly numerous where there ought to be none. In the 1,386 charges that averaged one dollar or over (even as high as \$13 per member), but did not appear on the Roll of Honor, there are 481 charges, or more than one third of the whole in the Pseudo Group.

One of the valuable results of the use of the minimum standard used in this table is that it has induced a careful and systematic consideration of the relative magnitudes of the claims of the different benevolences. In the study of this subject six of the seven (omitting missions) collections have been classed together for comparison with the collections actually taken for the Woman's Foreign Missionary and the Woman's Home Missionary Societies on the same charge.

If we proceed as in the construction of the minimum standard—that is, by considering the amount of money needed by each benevolence to do well the work in hand or pressing upon it, we shall find that the six, namely, Church Extension, Freedman's Aid, Bible, Sunday-School, Tract, and Board of Education, taken together, have a claim of a little more than half as much as the missionary cause, and that the two woman's societies combined have a claim of about one fourth

as much as these six, or one eighth as much as the Parent Mission Board.

One of the senior Bishops, who has given much study and thought to this subject and has personally inspected nearly every field concerned, contended sharply some time ago that this rule allowed too large a relative claim to the two woman's societies. It is safe to conclude that among those who have carefully studied the whole field of the benevolences with due appreciation of each not one in ten would make it larger, and a majority would make it smaller.

Now if we compare the amounts actually raised by the two woman's societies with the amounts raised on the same charges for these six collections we shall be confronted with

SURPRISING REVELATIONS.

These charges have been classified thus :

First.—Those which contribute to the two woman's societies in multiples of the amount given to the six collections.

Second.—Those which contribute to the two in amounts nearly equal to the amounts given to the six. The term "nearly equal" is taken to extend from equal to half the amount, thus leaving the two woman's societies with double their normal claim even at the lowest point of the comparison.

Third.—Those whose pastors seem to consider themselves equally responsible for the woman's collections as for these six, and so fill the blanks with sums probably taken from an omnibus collection. This last class is not so easily determinable as the other two.

To keep far within what is warrantable this class includes no sums above \$2. But it includes all sums of \$2 and \$1.

This takes in a few sums that should be omitted, but, on the other hand, it leaves out many larger sums that in the aggregate will offset twentyfold the amounts improperly included.

The result of this classification will appear as follows :

Of \$221,891 reported for the two woman's societies in 1887	
The first class supplies.....	\$152,205 00
The second class supplies.....	43,297 00
The third class supplies.....	13,341 00
Total.....	\$208,843 00

—or 94 per cent. of the whole amount raised. If the second class in this comparison were continued down to the line of normal claim it would include enough to make 98 per cent. of the whole.

This percentage has been steadily increasing for years, except where the six collections have been better cared for by the application of the minimum standard under the supervision of energetic presiding elders.

If we apply these comparisons to the districts and grade them by the percentage of money raised for the two woman's societies in the three classes of charges above named we shall find 60 districts that report all their money so raised. (If the lack is less than one half of one per cent. the percentage is counted 100.) And 25 more districts that raised 99 per cent. of these moneys on these charges, and 111 more that so raised 90 per cent. or over. So that on 216 districts 90 per cent. or over of the money raised for these two societies is raised in multiples of or sums nearly as large as for causes for which the pastor is responsible, and which have four times the amount of claim. The third class is so small in amount that it does not constitute more than one and one half per cent. of the whole.

A few of these districts are represented by charges that raised but a small amount for either side of the comparison.

Thirty-eight other districts have all their money raised as under the third classification, but as they have nothing raised under the first or second classification, and the amounts are small, they are omitted from the table.

TABLE OF DISTRICTS GRADED BY THEIR PERCENTAGE OF MONEY RAISED FOR THE TWO WOMAN'S SOCIETIES IN MULTIPLES, ETC., OF THE AMOUNTS RAISED ON THE SAME CHARGES FOR THE SIX COLLECTIONS.

	DISTRICT.	CONFERENCE.	Per cent.
1....	Detroit.....	Detroit.....	1.00
2....	Adrian.....	Detroit.....	1.00
3....	Findlay.....	Central Ohio.....	1.00
4....	Akron.....	East Ohio.....	1.00
5....	Saint Joseph.....	Missouri.....	1.00
6....	Minneapolis.....	Minnesota.....	1.00
7....	Portsmouth.....	Ohio.....	1.00
8....	Kirksville.....	Missouri.....	1.00
9....	Springfield.....	Illinois.....	1.00
10....	Greenville.....	Holston.....	1.00

TABLE OF DISTRICTS GRADED BY THEIR PERCENTAGE, ETC.—Continued.

	DISTRICT.	CONFERENCE.	Per cent.
11.	Sioux City.....	North-west Iowa.....	1.00
12.	Kalamazoo.....	Michigan.....	1.00
13.	La Grande.....	Idaho.....	1.00
14.	Leavenworth.....	Kansas.....	1.00
15.	Meadville.....	Erie.....	1.00
16.	Gainesville.....	Florida.....	1.00
17.	Chillicothe.....	Missouri.....	1.00
18.	Bowling Green.....	Lexington.....	1.00
19.	Grand Travers.....	Michigan.....	1.00
20.	Fergus Falls.....	Minnesota.....	1.00
21.	Valparaiso.....	North-west Indiana.....	1.00
22.	Fargo.....	North Dakota.....	1.00
23.	Alexandria.....	Virginia.....	1.00
24.	Evansville.....	Indiana.....	1.00
25.	Lynchburg.....	Washington.....	1.00
26.	Goshen.....	North Indiana.....	1.00
27.	Rockport.....	Indiana.....	1.00
28.	Southern.....	Colorado.....	1.00
29.	Norton.....	North-west Kansas.....	1.00
30.	Saint Louis.....	Saint Louis.....	1.00
31.	Greenville.....	Kentucky.....	1.00
32.	Saint Paul.....	Minnesota.....	1.00
33.	Butte.....	Montana.....	1.00
34.	Niles.....	Michigan.....	1.00
35.	Huntsville.....	Texas.....	1.00
36.	Bozeman.....	Montana.....	1.00
37.	Coldwater.....	Michigan.....	1.00
38.	Ashland.....	Kentucky.....	1.00
39.	North Nebraska.....	West German.....	1.00
40.	Ottawa.....	South Kansas.....	1.00
41.	Indianapolis.....	Indiana.....	1.00
42.	Wytheville.....	Washington.....	1.00
43.	Kearney.....	West Nebraska.....	1.00
44.	Frankfort.....	North-west Indiana.....	1.00
45.	Elkhorn Valley.....	North Nebraska.....	1.00
46.	Louisville.....	Kentucky.....	1.00
47.	Columbus.....	West Texas.....	1.00
48.	Larned.....	South-west Kansas.....	1.00
49.	Wheeling.....	Washington.....	1.00
50.	Jeffersonville.....	South-east Indiana.....	1.00
51.	Guyandotte.....	West Virginia.....	1.00
52.	Santa Barbara.....	Southern California.....	1.00
53.	Lexington.....	Kentucky.....	1.00
54.	Burlington.....	Iowa.....	1.00
55.	East Alabama.....	Alabama.....	1.00
56.	Wheeling.....	West Virginia.....	1.00
57.	Staunton.....	Washington.....	1.00
58.	Saginaw.....	Detroit.....	1.00
59.	Vandalia.....	Southern Illinois.....	1.00
60.	Eau Claire.....	West Wisconsin.....	1.00
61.	North Boston.....	New England.....	.99
62.	Cleveland.....	North Ohio.....	.99
63.	Springfield.....	New England.....	.99
64.	Flint.....	Detroit.....	.99
65.	New Bedford.....	New England Southern.....	.99
66.	Winona.....	Minnesota.....	.99

TABLE OF DISTRICTS GRADED BY THEIR PERCENTAGE, ETC.—*Continued.*

	DISTRICT.	CONFERENCE.	Percent.
67.	Syracuse	Central New York . . . . .	.99
68.	Norwich	New England Southern . . . . .	.99
69.	Grand Rapids	Michigan . . . . .	.99
70.	Ithaca	Central New York . . . . .	.99
71.	Des Moines	Des Moines . . . . .	.99
72.	La Fayette	North-west Indiana . . . . .	.99
73.	Columbus	Ohio . . . . .	.99
74.	Indianapolis	South-east Indiana . . . . .	.99
75.	Moore's Hill	South-east Indiana . . . . .	.99
76.	Greencastle	North-west Indiana . . . . .	.99
77.	Portage	West Wisconsin . . . . .	.99
78.	Warsaw	North Indiana . . . . .	.99
79.	Covington	Kentucky . . . . .	.99
80.	Newton	South-west Kansas . . . . .	.99
81.	Muncie	North Indiana . . . . .	.99
82.	Easton	Wilmington . . . . .	.99
83.	Ottumwa	Iowa . . . . .	.99
84.	Jacksonville	Florida . . . . .	.99
85.	Binghamton	Wyoming . . . . .	.99
86.	Cazenovia	Central New York . . . . .	.98
87.	Rockford	Rock River . . . . .	.98
88.	Erie	Erie . . . . .	.98
89.	Cedar Rapids	Upper Iowa . . . . .	.98
90.	Concord	New Hampshire . . . . .	.98
91.	Mount Pleasant	Iowa . . . . .	.98
92.	Bloomington	Illinois . . . . .	.98
93.	Jamestown	Erie . . . . .	.98
94.	Bridgeton	New Jersey . . . . .	.98
95.	Providence	New England Southern . . . . .	.98
96.	London	Ohio . . . . .	.97
97.	Franklin	Erie . . . . .	.97
98.	Cincinnati	Cincinnati . . . . .	.97
99.	Springfield	Cincinnati . . . . .	.97
100.	Delaware	Central Ohio . . . . .	.97
101.	Albion	Michigan . . . . .	.97
102.	Washington	Baltimore . . . . .	.97
103.	Bellefontaine	Central Ohio . . . . .	.97
104.	Paterson	Newark . . . . .	.97
105.	Auburn	Central New York . . . . .	.97
106.	Portland	Maine . . . . .	.97
107.	Mattoon	Illinois . . . . .	.97
108.	McKeesport	Pittsburg . . . . .	.97
109.	South Philadelphia	Philadelphia . . . . .	.97
110.	Marietta	Ohio . . . . .	.97
111.	Washington	Pittsburg . . . . .	.97
112.	Connersville	South-east Indiana . . . . .	.97
113.	Lima	Central Ohio . . . . .	.97
114.	Belleville	Saint Louis German . . . . .	.97
115.	Boone	Des Moines . . . . .	.97
116.	Keokuk	Iowa . . . . .	.97
117.	Lansing	Michigan . . . . .	.96
118.	Iowa	Michigan . . . . .	.96
119.	Wooster	North Ohio . . . . .	.96
120.	Blairsville	Pittsburg . . . . .	.96
121.	Decatur	Illinois . . . . .	.96
122.	Barnesville	East Ohio . . . . .	.96

TABLE OF DISTRICTS GRADED BY THEIR PERCENTAGE, ETC.—Continued.

	DISTRICT.	CONFERENCE.	Per cent.
123.	Dayton	Cincinnati	.96
124.	Troy	Troy	.96
125.	Williamsport	Central Pennsylvania	.96
126.	Adams	Northern New York	.96
127.	Otsego	Wyoming	.96
128.	Ripley	Cincinnati	.96
129.	Walla Walla	Columbia River	.96
130.	Newcastle	Erie	.96
131.	Madison	West Wisconsin	.96
132.	Parkersburg	West Virginia	.96
133.	Cedar Falls	Upper Iowa	.96
134.	Appleton	Wisconsin	.96
135.	East Baltimore	Baltimore	.95
136.	Boston	New England	.95
137.	Dover	New Hampshire	.95
138.	Freeport	Rock River	.95
139.	Toledo	Central Ohio	.95
140.	Corning	Genesee	.95
141.	Rock Island	Central Illinois	.95
142.	Richmond	North Indiana	.95
143.	Kankakee	Central Illinois	.95
144.	Council Bluffs	Des Moines	.95
145.	Hastings	Nebraska	.95
146.	Janesville	Wisconsin	.94
147.	Jacksonville	Illinois	.94
148.	Marshalltown	Upper Iowa	.94
149.	Nebraska City	Nebraska	.94
150.	Oskaloosa	Iowa	.94
151.	Hillsboro	Cincinnati	.94
152.	Defiance	Central Ohio	.94
153.	Chenango	Wyoming	.94
154.	The Dalles	Columbia River	.94
155.	Platteville	West Wisconsin	.94
156.	Geneva	Central New York	.93
157.	Albany	Troy	.93
158.	Atchison	Kansas	.93
159.	Augusta	Maine	.93
160.	Trenton	New Jersey	.93
161.	Rochester	Genesee	.93
162.	Davenport	Upper Iowa	.93
163.	Mount Vernon	North Ohio	.93
164.	Saint Johnsbury	Vermont	.93
165.	Plattsburg	Troy	.93
166.	Oswego	Northern New York	.93
167.	Chillicothe	Ohio	.92
168.	Chicago	Rock River	.92
169.	Cambridge	Troy	.92
170.	Claremont	New Hampshire	.92
171.	Northern	Colorado	.92
172.	Zanesville	Ohio	.92
173.	Camden	New Jersey	.92
174.	Morgantown	West Virginia	.92
175.	Big Rapids	Michigan	.92
176.	Mount Vernon	Southern Illinois	.92
177.	Griggsville	Illinois	.92
178.	Winfield	South-west Kansas	.92

TABLE OF DISTRICTS GRADED BY THEIR PERCENTAGE, ETC.—*Continued.*

	DISTRICT.	CONFERENCE.	Per cent.
179....	Kokomo	North Indiana.....	.92
180....	Springfield.....	Vermont.....	.92
181....	Carthage	Saint Louis.....	.92
182....	Aurora.....	Rock River.....	.92
183....	Cleveland	East Ohio.....	.91
184....	Joliet	Rock River.....	.91
185....	Mansfield	North Ohio.....	.91
186....	Gallipolis.....	Ohio.....	.91
187....	Los Angeles.....	Southern California.....	.91
188....	Galesburg	Central Illinois.....	.91
189....	Saint Albans.....	Vermont.....	.91
190....	Cambridge.....	East Ohio.....	.91
191....	Mankato	Minnesota.....	.91
192....	Lynn	New England.....	.90
193....	Algona.....	North-west Iowa.....	.90
194....	Bloomington.....	Indiana.....	.90
195....	New Philadelphia.....	East Ohio.....	.90
196....	Montpelier	Vermont.....	.90
197....	New Brunswick	New Jersey.....	.90

The last of these districts is explained by the large collection for W. F. M. S. at Ocean Grove. Perhaps a few others might be explained in a similar way.

In the above table nine Conferences are contained entire—New England, New England Southern, New Hampshire, Vermont, New Jersey, Central Ohio, South-east Indiana, Michigan and Minnesota. If the table were continued throughout it would contain more than four hundred districts.

It is difficult to show places where the sisters have overdone their collections, but it is not difficult to show hundreds of places where they should have done more. And this shows how greatly these six collections have been slighted on the charges giving these collections to the woman's societies. If the pastors had done relatively as well on these charges they alone would have added half a million to the amounts actually taken for these six benevolences.

The probable explanation of most of these cases is that these six collections are neglected entirely throughout most of the year with the design of providing for them by an omnibus collection, or something of the sort, before Conference. Meanwhile the women come and find the people willing to contribute to such causes when properly called on, and so gain this relative advantage.

A rule requiring these interests to be provided for in the first half of the Conference year, and at least up to the standard, would give them the advantage to which they are entitled and which is so often denied them in their management.

THE INTEREST IN THE TABLES

is shown incidentally by the number of letters that come to the writer, not only from the districts that compose the table, but also from the Domestic Missions beyond the bounds of the organized Conferences, comparing their own record with that of the districts in the table, calculating what would be their relative standing if they were admitted, and asking to be included in the table. In recognition of this interest and desire those missions whose superintendents request it will be included in the tables hereafter.

“THE CALL”

made in the **MANUAL** two years ago “for a cluster of districts to stand at the head of the next annual tabulation, with every charge on the **Roll of Honor**,” was repeated one year ago before the first response came. The distinction in separable from making this first response belongs to the Newark District, Newark Conference, Rev. A. L. Brice, D.D., presiding elder. This district is found at the head of the table. It scores one hundred per cent. in every function of the table, and its exponent is six hundred. It makes the first “perfect record.”

For districts responding to this call the following provision is made:

“1. As all districts having the same exponent take the same number in the scale throughout the table, so every one making this perfect record will be recorded as No. 1.

“2. The district first reaching this degree will stand at the head of the table, the second next in order; and they will always hold these places from year to year as long as this perfect record is made, each successive addition taking its place at the foot of the class. Thus the order of reaching the first place will always be shown, and if a district fails of its rank for a year and then attains it again it cannot regain its former position, but must come in at the foot.”

The table shows that a goodly number of districts have come very near to meeting the requirements of this “call,”

and soon those that do so will form a large class, in some cases including entire Conferences.

"Some of the foremost contestants for this prize have come from far down the scale, having been brought up by able and faithful elders who have earned their nation-wide renown, and whose advent to the eldership has come like an inspiration to the entire Church.

"Experience has shown that the nearer a district can be brought to this perfect record the easier it becomes to keep the mass of charges up to the line of duty. Experience has also shown that inveterate habits of penuriousness, covering most of a district, can be broken up and the seeds of conviction can be sown that will produce habits prolific of good works. When the presiding elder is found who has the proper convictions, and the ability to master the situation, both preachers and laymen will be found springing up all around him, even in the most unexpected places, to second his measures and supply enthusiasm for his work."

All tendency toward the head of this table is a tendency toward holding fully a million and a half of our membership steady at a minimum average of one dollar for these seven benevolences, and if the minimum average is one dollar the general average of the same will not be less than two dollars, probably as high as three dollars.

The chief value of this consummation will not lie in the added millions for the Master's use, but in its effect upon that faith throughout the Church which, without these reasonable works, is, and must remain, more or less dead.

THE ROLL OF HONOR

which appeared in *The Christian Advocate*, Feb. 23, consists of the pastoral charges that have complied with all the six conditions of this tabulation of the districts. These six conditions may all be included under three heads: 1. That there be no blanks. 2. That no individual collection fall below the minimum standard. 3. That the general average per member, including probationers, be one dollar or over.

Letters addressed to the writer at Alpine, Bergen County, New Jersey, will be welcome from brethren interested, and will be answered as soon as practicable.

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES, 1887.

DISTRICTS.		CONFERENCES.		MISSIONARY COLLECTION IN BOTH CHURCH AND SUNDAY- SCHOOL.		COLLECTIONS NOT UNDER MINIMUM STANDARD.		CHARGES AVERAGING ONE DOLLAR AND OVER.		PSEUDO- GROUP OF SMALL UNI- FORM OR HALF STAND- ARD COL- LECTIONS.		PER CENT.		PER CENT.	
				BLANK.	PER CENT.	PER CENT.	PER CENT.	PER CENT.	PER CENT.	PER CENT.	PER CENT.	PER CENT.	PER CENT.	PER CENT.	
I	4	41	36	58	85	\$1332	4	Newark	6.00	..	..	..	..	..	..
2	15	44	67	167	101	897	75	Los Angeles	5.58	.02	..	..	..	..	..
3	2	2	2	1	1	925	63	East German	5.56	.01	..	..	..	..	..
4	3	1	20	5	4	101	925	Rock River	5.43	.05	..	..	..	..	..
5	1	3	13	114	160	1294	7	Newark	5.32	..	..	..	..	..	..
6	4	4	3	2	3	753	172	East German	5.22	.04	..	..	..	..	..
7	8	7	13	76	243	226	8	Philadelphia	5.20	.14	..	..	..	..	..
8	9	39	308	315	210	679	234	German	5.07	..	..	..	..	..	..
9	10	42	7	10	13	22	97	Salisbury	5.02	..	..	..	..	..	..
10	11	189	25	207	81	166	268	Streator	4.88	.01	..	..	..	..	..
11	12	31	61	56	105	106	436	Southern California	4.83	.03	..	..	..	..	..
12	13	101	108	31	66	104	26	Austin	4.76	.05	..	..	..	..	..
13	14	44	56	92	105	64	954	San Francisco	4.65	.10	..	..	..	..	..
14	15	35	98	75	119	113	52	Wilmington	4.53	..	..	..	..	..	..
15	16	42	72	41	54	42	559	New York East	4.45	..	..	..	..	..	..
16	17	33	22	18	29	63	12	Missouri	4.45	.10	..	..	..	..	..
17	18	31	6	10	193	34	357	Colorado	4.45	.03	..	..	..	..	..
18	19	31	6	2	3	7	253	Chicago German	4.44	.05	..	..	..	..	..
20	21	24	52	16	12	18	253	Chicago	4.42	.07	..	..	..	..	..
22	23	48	167	222	149	110	844	Redfield	4.41	..	..	..	..	..	..
24	25	56	48	49	41	36	206	Newark	4.41	..	..	..	..	..	..
26	27	25	176	210	187	195	774	Elizabeth	4.38	.15	..	..	..	..	..
28	29	18	30	24	62	73	193	Cincinnati	4.31	..	..	..	..	..	..
30	31	34	24	33	29	20	1999	Sandusky	4.31	..	..	..	..	..	..
32	33	31	9	45	49	36	753	Houston	4.26	.17	..	..	..	..	..
34	35	32	167	167	167	167	167	Helena	4.24	..	..	..	..	..	..
36	37	27	48	49	41	36	206	Montana	4.21	.05	..	..	..	..	..
38	39	25	48	49	41	36	206	Genesee	4.20	.12	..	..	..	..	..
40	41	25	56	62	66	110	1045	Buffalo	4.16	.03	..	..	..	..	..
42	43	21	11	16	12	21	174	North Ohio	4.13	.28	..	..	..	..	..
44	45	22	48	167	222	149	107	San Diego	4.10	..	..	..	..	..	..
46	47	22	22	8	29	63	12	Paterson	4.10	..	..	..	..	..	..
48	49	24	30	24	62	73	631	New York	4.07	..	..	..	..	..	..
50	51	30	34	24	33	29	20	Saint Paul	4.07	.03	..	..	..	..	..
52	53	31	56	48	49	36	931	North German	4.07	.03	..	..	..	..	..
54	55	31	56	48	49	36	931	Rockford	4.06	.05	..	..	..	..	..
56	57	32	56	48	49	36	931	Buffalo	4.06	.05	..	..	..	..	..
58	59	31	9	45	49	36	931	Boise	4.05	.31	..	..	..	..	..
60	61	32	39	308	379	325	1295	Southern California	4.05	.03	..	..	..	..	..
62	63	32	39	308	379	325	1295	Newark	4.05	.03	..	..	..	..	..
64	65	32	65	176	210	187	195	Minneapolis	4.05	.09	..	..	..	..	..
66	67	32	65	176	210	187	195	Joliet	4.05	.05	..	..	..	..	..
68	69	32	65	176	210	187	195	Rock River	4.05	.05	..	..	..	..	..
70	71	32	65	176	210	187	195	Louisville	4.05	.05	..	..	..	..	..
72	73	32	65	176	210	187	195	Aurora	4.04	.05	..	..	..	..	..
74	75	32	65	176	210	187	195	Rock River	4.04	.05	..	..	..	..	..
76	77	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
78	79	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
80	81	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
82	83	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
84	85	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
86	87	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
88	89	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
90	91	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
92	93	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
94	95	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
96	97	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
98	99	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
100	101	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
102	103	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
104	105	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
106	107	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
108	109	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
110	111	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
112	113	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
114	115	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
116	117	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
118	119	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
120	121	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
122	123	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
124	125	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
126	127	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
128	129	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
130	131	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
132	133	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
134	135	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
136	137	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
138	139	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
140	141	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
142	143	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
144	145	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
146	147	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
148	149	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
150	151	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
152	153	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
154	155	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
156	157	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
158	159	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
160	161	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
162	163	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
164	165	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
166	167	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
168	169	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
170	171	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
172	173	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
174	175	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
176	177	32	65	176	210	187	195	Philadelphia	4.03	.05	..	..	..	..	..
178	179	32	65	176	210	187	195	Philadelphia ..							

38	27	41	116	55	256	947	55	Stockton	2.3	.48	105	.81	
39	83	38	52	32	42	997	44	Rochester	.23	.06	10	.53	
39	47	19	13	29	42	1601	27	Wyoming	.58	.11	101	.91	
41	82	101	161	97	106	197	844	Jacksonville	.39	.02	102	.90	
41	53	36	46	23	15	884	81	Rock Island	.54	.12	12	.88	
43	63	56	25	10	5	560	289	Galeana	.05	.08	14	.00	
43	13	44	13	36	14	356	294	Chicago	.95	.25	11	.00	
45	45	84	105	81	111	212	1329	North Boston	.23	.06	11	.00	
45	51	21	33	32	21	27	881	Danville	.58	.18	9	.00	
47	26	113	102	76	66	1045	29	North Philadelphia	.39	.02	102	.00	
48	62	54	112	127	63	840	110	Muscatine	.95	.25	11	.00	
48	48	44	72	123	133	1399	2	Washington	.39	.06	11	.00	
50	68	98	94	88	37	591	277	Baltimore	.95	.25	11	.00	
51	83	70	94	56	104	439	335	North-west Swedish	.39	.06	11	.00	
51	51	57	74	69	66	1231	13	New England	.91	.25	11	.00	
51	29	17	59	65	75	1002	40	Centl Pennsylvania	.39	.06	102	.00	
51	17	25	48	111	111	912	69	Philadelphia	.95	.25	11	.00	
55	109	112	168	38	62	799	141	Iowa	.38	.08	11	.00	
55	56	37	18	46	26	708	12	Baltimore	.95	.25	11	.00	
57	73	50	73	71	105	971	50	North-west German	.39	.06	11	.00	
57	59	49	73	60	73	569	285	Newark	.95	.25	11	.00	
59	195	195	195	195	195	602	272	North-west German	.39	.06	11	.00	
59	73	23	49	38	64	995	45	North-west Danish	.39	.06	11	.00	
61	68	46	97	76	109	879	83	North-west Austin	.95	.25	11	.00	
61	61	59	47	52	31	920	67	North-west Wisconsin	.39	.06	11	.00	
63	37	59	49	35	24	1153	20	North-west Iowa	.95	.25	11	.00	
64	101	114	6	71	41	686	231	North-west Philadelphia	.39	.06	11	.00	
65	65	55	74	41	74	383	352	North-west Quincy	.95	.25	11	.00	
65	65	24	27	224	156	421	341	North-west Chicago	.39	.06	11	.00	
68	18	20	26	14	13	236	77	North-west Fort Worth	.95	.25	11	.00	
68	62	39	47	61	97	894	77	North-west San Antonio	.39	.06	11	.00	
69	46	29	56	81	133	808	133	North-west Dubuque	.95	.25	11	.00	
70	70	247	126	121	101	502	314	North-west Pudget Sound	.39	.06	11	.00	
70	167	164	126	121	101	806	134	North-west Genesee	.95	.25	11	.00	
70	12	9	19	8	21	509	311	North-west Burlington	.39	.06	102	.00	
73	73	54	52	17	18	600	274	North-west Milwaukee	.95	.25	11	.00	
74	74	52	53	36	56	1009	338	North-west Altona	.39	.06	11	.00	
75	75	110	69	39	36	1015	119	North-west New York	.95	.25	11	.00	
75	75	71	79	37	42	53	773	158	North-west Herkimer	.39	.06	11	.00
75	75	132	126	121	101	1276	9	North-west Cincinnati	.95	.25	11	.00	
75	36	62	83	103	92	910	59	North-west Cincinnati	.39	.06	102	.00	
75	78	73	114	49	26	23	771	162	North-west Galesburg	.95	.25	11	.00
80	80	143	183	183	183	1198	1198	North-west Illinois	.39	.06	11	.00	
81	81	111	119	86	150	1346	11	North-west Lynn	.95	.25	11	.00	
82	82	76	41	18	51	1361	3	North-west Boston	.39	.06	11	.00	
83	83	132	126	121	101	1276	15	North-west Baltimore	.95	.25	11	.00	
83	83	53	95	94	59	1111	70	North-west Saint Louis	.39	.06	102	.00	
85	85	93	30	48	39	891	79	North-west Niagara	.95	.25	11	.00	
85	200	206	225	228	251	826	120	North-west Potaluma	.39	.06	11	.00	
87	79	203	159	202	147	1089	24	North-west Albany	.95	.25	11	.00	
87	87	79	40	59	53	911	663	North-west Marshalltown	.39	.06	11	.00	
87	67	65	53	53	53	947	55	North-west Harrisburg	.95	.25	11	.00	
90	49	49	12	43	27	557	291	North-west Minnesota	.34	.06	11	.00	

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.—*Continued.*

DISTRICTS,		CONFERENCES,		BLANK,		CHARGES AVERAGING UNDER 25 CENTS,		CHARGES AVERAGING ONE DOLLAR AND OVER,		CHARGES AVERAGING ONE DOLLAR AND OVER,		MISSIONARY COLLECTION IN BOTH CHURCH AND SUNDAY-SCHOOL.	
Support by Pastoral		Support by Pastoral		Support by Pastoral		Support by Pastoral		Support by Pastoral		Support by Pastoral		Percent.	
91	104	74	121	88	95	\$852	103	895	90	166	176	67	.24
92	59	50	33	16	55	83	66	260	25	122	131	.13	.93
93	93	93	73	48	55	48	1886	179	10	158	155	.10	.93
95	76	95	72	88	90	166	176	747	747	102	111	.13	.93
96	116	116	131	228	158	122	787	148	102	150	150	.10	.93
98	68	68	183	158	158	102	141	150	837	100	150	.10	.93
93	113	113	150	102	141	150	150	740	740	192	192	.10	.93
93	80	80	64	125	96	59	125	120	80	106	102	.10	.93
100	101	101	106	102	102	164	120	877	875	181	181	.10	.93
101	101	101	134	183	136	154	1001	41	1001	123	123	.10	.93
102	94	102	94	125	91	111	123	830	117	123	123	.10	.93
103	127	103	127	126	109	172	702	702	102	126	126	.10	.93
103	58	103	58	102	58	102	102	381	355	102	102	.10	.93
103	245	103	245	317	286	226	317	785	149	192	192	.10	.93
105	119	105	119	121	169	121	205	740	740	222	222	.10	.93
105	110	110	145	100	100	123	123	700	700	192	192	.10	.93
105	94	105	94	65	69	42	44	752	713	173	173	.10	.93
105	103	103	103	103	134	325	102	549	296	102	102	.10	.93
110	111	111	135	266	266	102	102	699	700	102	102	.10	.93
111	107	107	186	154	146	97	893	135	135	102	102	.10	.93
111	49	111	49	78	76	37	63	572	572	102	102	.10	.93
111	179	117	179	232	180	220	854	101	101	102	102	.10	.93
114	84	114	91	97	62	53	987	47	47	102	102	.10	.93
116	126	116	126	94	97	68	85	799	215	102	102	.10	.93
117	211	117	167	192	249	249	251	756	170	121	121	.10	.93
117	167	167	152	242	172	139	823	121	121	102	102	.10	.93
117	117	117	106	109	94	107	107	1144	1144	102	102	.10	.93
117	98	98	119	210	154	70	835	114	114	102	102	.10	.93
121	124	121	104	141	164	182	835	111	111	102	102	.10	.93
121	84	121	84	91	97	62	53	987	47	102	102	.10	.93
121	126	121	126	94	97	68	85	799	215	102	102	.10	.93
123	113	123	106	146	80	76	713	213	213	102	102	.10	.93
123	123	123	149	149	105	801	102	102	102	102	102	.10	.93
126	120	120	120	110	111	116	116	780	154	154	154	.10	.93
126	121	121	121	121	121	121	121	121	121	121	121	.10	.93
126	181	181	181	173	173	173	173	699	223	223	223	.10	.93

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127	809	131	Cambridge	3:22	.96	23	.14		
129	101	119	128	115	Cambridge	East Ohio04	.23	
129	129	144	156	167	84	East Ohio .....	.03	.22
129	129	159	172	202	84	Meatville .....	.04	.25
131	129	185	199	45	99	Bridgeton .....	.04	.25
132	132	120	195	173	56	Appleton .....	.04	.25
132	132	144	139	56	84	Wisconsin .....	.04	.25
134	134	268	207	220	176	Appleton .....	.04	.25
134	134	202	204	166	103	Chicago German .....	.04	.25
134	134	165	172	161	179	Southern Illinois .....	.04	.25
137	137	131	87	49	105	Lebanon .....	.04	.25
138	138	135	227	189	144	Corning .....	.04	.25
138	138	118	106	151	192	Bloomington .....	.04	.25
138	138	108	122	138	209	62	Fond du Lac04	.25
142	142	154	135	179	48	208	Wisconsin04	.25
144	144	148	98	81	74	Wisconsin .....	.04	.25
145	145	167	188	189	123	Wisconsin .....	.04	.25
145	145	167	215	340	166	Wisconsin .....	.04	.25
145	145	163	201	232	176	Wisconsin .....	.04	.25
148	148	104	190	126	125	Wisconsin .....	.04	.25
149	149	195	286	261	234	Wisconsin .....	.04	.25
150	150	244	247	195	131	Wisconsin .....	.04	.25
150	150	154	181	167	199	Wisconsin .....	.04	.25
150	150	94	67	162	166	Wisconsin .....	.04	.25
150	150	90	87	92	151	Wisconsin .....	.04	.25
154	154	135	84	116	128	Wisconsin .....	.04	.25
155	155	152	152	162	251	Wisconsin .....	.04	.25
155	155	90	82	62	84	Wisconsin .....	.04	.25
157	157	214	84	12	37	Wisconsin .....	.04	.25
157	157	205	44	262	202	Wisconsin .....	.04	.25
157	157	184	139	141	139	Wisconsin .....	.04	.25
157	157	120	79	34	46	Wisconsin .....	.04	.25
157	157	120	12	151	158	Wisconsin .....	.04	.25
157	157	101	108	126	125	Wisconsin .....	.04	.25
157	157	79	87	62	32	Wisconsin .....	.04	.25
164	164	121	119	76	93	Wisconsin .....	.04	.25
165	165	197	250	200	228	Wisconsin .....	.04	.25
166	166	161	256	239	248	Wisconsin .....	.04	.25
167	167	135	139	176	162	Wisconsin .....	.04	.25
168	168	175	183	165	143	Wisconsin .....	.04	.25
169	169	157	79	87	62	Wisconsin .....	.04	.25
169	169	151	100	99	44	Wisconsin .....	.04	.25
169	169	142	58	54	90	Wisconsin .....	.04	.25
172	172	174	211	102	83	Wisconsin .....	.04	.25
172	172	167	125	136	147	Wisconsin .....	.04	.25
172	172	152	139	105	136	Wisconsin .....	.04	.25
172	172	50	65	59	46	Wisconsin .....	.04	.25
176	176	148	186	176	217	178	1001	.96	
176	176	132	159	154	190	208	968	.96	
178	178	247	121	192	136	297	546	.96	

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*continued.*

217	188	133	172	201	603	187	271	8	.22	.24	.23
217	124	86	88	219	308	74	106	27	.17	.27	.21
217	113	59	34	35	64	382	353	1	.06	.13	.06
217	113	59	34	35	64	370	352	1	.35	.27	.27
220	111	111	111	111	111	346	302	1	.40	.23	.30
220	111	111	111	111	111	605	579	1	.40	.23	.30
220	221	242	111	111	111	279	279	1	.40	.23	.30
220	219	221	111	111	111	104	242	1	.40	.23	.30
220	219	221	111	111	111	104	242	1	.40	.23	.30
223	239	239	197	194	178	705	218	1	.35	.27	.27
223	179	172	197	194	178	297	204	1	.35	.27	.27
223	124	92	134	99	110	230	239	1	.40	.23	.30
226	274	288	288	288	288	239	236	1	.38	.27	.27
226	219	191	207	193	183	870	486	1	.38	.27	.27
226	209	176	250	211	247	980	486	1	.38	.27	.27
229	231	231	231	231	231	626	626	1	.37	.27	.27
229	214	214	214	214	214	43	43	1	.35	.27	.27
229	231	231	231	231	231	399	371	1	.35	.27	.27
232	227	227	227	227	227	231	231	1	.35	.27	.27
232	214	166	237	214	214	135	135	1	.35	.27	.27
233	247	192	237	192	192	1108	23	1	.35	.27	.27
233	247	192	237	192	192	1108	23	1	.35	.27	.27
234	226	182	210	243	232	746	181	1	.35	.27	.27
234	226	182	210	243	232	746	181	1	.35	.27	.27
235	226	158	125	125	125	802	137	1	.35	.27	.27
236	187	125	83	77	77	156	156	1	.35	.27	.27
237	236	255	192	154	120	800	140	1	.35	.27	.27
237	165	92	82	82	82	637	256	1	.35	.27	.27
239	236	111	111	111	111	838	111	1	.35	.27	.27
240	233	161	156	183	136	160	721	1	.35	.27	.27
240	233	194	114	134	134	80	859	1	.35	.27	.27
240	197	171	197	183	183	741	190	1	.35	.27	.27
240	193	87	192	150	150	837	113	1	.35	.27	.27
245	297	293	293	293	293	473	323	1	.35	.27	.27
245	239	221	118	169	169	780	66	1	.35	.27	.27
245	179	208	183	183	183	735	199	1	.35	.27	.27
245	142	142	142	142	142	168	160	1	.35	.27	.27
249	224	220	220	220	220	238	216	1	.35	.27	.27
250	219	259	266	175	175	739	201	1	.35	.27	.27
250	217	221	221	221	221	729	185	1	.35	.27	.27
252	151	183	244	226	182	713	213	1	.35	.27	.27
252	293	206	231	231	231	800	285	1	.35	.27	.27
253	253	224	231	231	231	634	285	1	.35	.27	.27
253	253	224	231	231	231	812	337	1	.35	.27	.27
255	285	205	311	291	291	607	225	1	.35	.27	.27
255	285	205	311	291	291	531	304	1	.35	.27	.27
257	304	280	252	290	285	902	74	1	.35	.27	.27
257	245	243	149	232	233	293	279	1	.35	.27	.27
257	245	243	149	232	233	293	279	1	.35	.27	.27
260	239	201	215	215	215	746	181	1	.35	.27	.27
261	311	327	327	327	327	531	302	1	.35	.27	.27
262	231	195	226	226	226	452	333	1	.35	.27	.27
264	233	211	244	244	244	365	276	1	.35	.27	.27
265	209	180	216	216	216	716	211	1	.35	.27	.27
267	251	255	255	255	255	316	290	1	.35	.27	.27
267	251	255	255	255	255	316	290	1	.35	.27	.27
267	251	255	255	255	255	738	195	1	.35	.27	.27

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCE—*Continued.*

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENTES—Continued.

MISSIONARY SOCIETY.

THE GENERAL CONFERENCE AND MISSIONS.

IT is very remarkable that the missions of the Methodist Episcopal Church bear such important relations to most of the great questions at present pending in the Church. There is scarcely an issue to come before the next General Conference that must not be considered in connection with our foreign work, and nearly all the legislation of the body will be modified, if not controlled, by the necessities of our foreign field. We have not hitherto discussed these questions in the **MANUAL**, nor will we now, except by way of bare suggestion. The first great question to which we will advert is that of organizing our

MISSIONS INTO INDEPENDENT CHURCHES.

This question will be precipitated by a petition from our Conference in Japan for permission to unite with the mission of the Canada Methodist Episcopal Church and form the Methodist Church of Japan. The reasons given for this desired measure are several; namely, 1. The present transitional condition of the Japanese and the rapid molding and settling of Japanese religious character and ecclesiastical relations, so that very soon radical changes will be difficult, if not impossible. 2. The national and patriotic instincts of the people, fostered by their insular situation, which incline them to disregard minor differences and unite for greater economy of means and more effective methods of evangelization. 3. Nearly all the missions in Japan save Methodist missions have been blessed and prospered by organic union. 4. Because the Methodist bodies are identical in doctrine and not widely divergent in polity, and may readily be united.

They ask that in the new organization the Episcopacy or General Superintendency be preserved; also the itinerancy and other essential features of Methodism, and that in doctrine it shall be in harmony with God's word and Methodist standards. Also that the administration of the Missionary Society

of each of the contracting parties shall be undisturbed, except that appropriations of these societies for direct evangelistic work among the Japanese churches by other than foreign missionaries, and all funds raised by the Japanese churches, shall be administered by a joint finance committee, half of whom shall be foreign missionaries, and that the representation of each body shall bear an approximate relation to the grants of the respective societies ; the Japanese members to be appointed by the joint Annual Conference ; the property of each Missionary Society to be held by it for the united Church.

The petition avers that in the opinion of the petitioners this independence is essential not only to the planting and training, but even to the existence of Methodism in Japan. The founder of the Japan Mission, Dr. Maclay, who was a missionary also in China almost from the first, and whose prudence and wisdom have ever been eminent, lends to this proposition all his energies. Evidently it may not be treated slightingly.

When the Canada Methodists, in 1828, asked to be set off as an independent church the General Conference decided they had no power to divide the Church, or to give away its property ; for example, a share of the Book Concern. But it also decided that if the Canada brethren deemed it to the interest of the work of God in their country to organize an independent church, they might go with a hearty "God bless you," and, though we could not divide the Book-Room property, we would in lieu of such division grant certain business advantages to the Canada publishing house that would at least in part compensate them for what was perhaps equitably theirs. This was all done, and God has blessed it. After 1844, and the organization of the Methodist Episcopal Church, South, under pressure of decisions of our highest courts, the Book-Room funds were divided. In other words, since 1828 both the Church itself and its property have been divided. The very first question that the General Conference must answer will be as to the powers in this direction of which it is possessed. Another grave question will arise ; namely, whether it may be wise to organize this church in Japan with but two of the Methodist bodies in Japan as parties to it, or whether the union shall be merely authorized and measures adopted to

secure the union of all Japan Methodists, including the Methodist Church, South, the Evangelical Association, etc., etc. Will not general union be more readily secured now, than the adhesion later of one of the bodies after another that now hesitate to enter it? Shall we move slowly, or promptly?

What will be the effect of independence? Will it be likely in process of years to lessen the appropriations of the General Committee to Japan as they would not be lessened if the mission were a part of our own Church? Will it be as easy to find re-enforcements for the work, and will not the entire responsibilities of the church in Japan be too rapidly thrown upon native hearts and shoulders? Can any way of transfer from the one church to the other be invented, especially from Japan to the United States? Can the important advantages of return in case of sickness and support in case of superannuation, now enjoyed by foreign missionaries, be secured to the American ministers of Japan? Very minute and carefully-guarded provisions will be necessary if brotherly love between these churches is to be perpetuated. Will the Japan delegation be able to propose them? We hope so.

A foreign church in any land loses just in proportion as the people of the land love and admire their own country. With this thought alone in mind some able writers have advocated independent churches in all our mission fields; but many other questions must be carefully considered, and if they are well considered it will appear that some missions are utterly unprepared for independence, while some have been ripe for it for years. What hinders immediate steps toward a consolidation of the Methodisms in the German-speaking nationalities of Europe? There are at least three Methodisms in Germany and Switzerland: the Wesleyans, ourselves, and the Evangelical Association. If they could be made a consolidated body they would be a powerful factor in both the political and religious life of Germany. But for their heavy church debts our own people in Germany are prepared for independence. Some of the difficulties in the way of Japan union do not exist in this case—especially in that they need no re-enforcements of ministers from America. Why may not the General Conference at its next session take immediate steps to induce the

other bodies to unite with our people in forming a Methodist Church for these lands? If the General Conference should move, our Wesleyan brethren would hear us, and if *they* could be wooed the Evangelical Association would be won.

And this question touches Africa also; all questions now seem to concern Africa. Many a time the independence of our Church in Africa has been mooted. Some have desired to rid themselves of this part of the negrō problem, and hence have preferred they should go out from us. But the Liberia Conference itself is largely impregnated with a desire for independence. It has long chafed under the administration of the Missionary Society, and within a few years last past has even declared for independence, but the people overruled the Conference. Maybe the true way to adjust the Episcopal question for Africa is to pave the way for the creation of an African Methodist Church, with Bishop Taylor at its head and all American Methodism at its back. At least, the question is well worthy of consideration.

Our readers will perceive that we merely mean to suggest thoughts that may be helpful in the important issues soon to be decided. We have not purposed to decide any of these issues. A single step in any direction may be fraught with far-reaching consequences, as some of the steps already taken have proved to be though at the time the immensity of their modifying power was not even imagined. We want to impress the Church with solemnity and sobriety for the consideration of these grave questions. We need to deliberate. Enthusiasm will do when our measures are adopted.

Above all, we cannot encourage the idea that some have entertained, that all missions in other lands should be independent. The patriotic reasons in all cases would favor this; but other reasons may outweigh even these in some cases. Few will believe that in China at present our infant churches do not need for themselves and their property such protection as their relation to us and our government may afford. India Methodism combined would make a strong Church; but India Methodism is not disposed at present to union, and hence it may be wise to delay independence. Korea, Denmark, South America, Mexico, are still too weak to be thrown upon their

own resources, even if financial aid should be continued. The gravity of this matter can hardly be overestimated. Let us pray that wisdom from above may endue those upon whom the responsibilities of the hour rest.

REPRESENTATION OF THE FOREIGN CONFERENCES

in the General Conference is another matter that calls for careful consideration. Desiring representation, both lay and clerical, and yet influenced by motives of economy which they well know the home churches will demand, the foreign Conferences have been led in several instances to elect as delegates persons residing within the United States and well known to the Church. We have read Chapter I, Part II, of the Discipline in vain to discover any bar to this procedure. The only prerequisites to an election as lay delegate are that the candidate shall be twenty-five years of age and shall have been for five consecutive years preceding the election a full member of the Church. It may now seem as if residence within the bounds of the Conference ought to have been one requisite; but if the law does not make it so then it is clear that the delegates alluded to are not disqualified and must be seated. But the question remains for the General Conference to consider, whether residence within the bounds of the Conference shall not hereafter be necessary to eligibility. Some have been elected to General Conference who have never seen the land in which the Church they represent is located, and know but little of the ministry or membership of its churches. Others have visited the missions within which are the Conferences they represent, and for years have taken a deep interest in the particular field for which they are chosen. These last-named may, perhaps, more fitly be representatives. But fitness is not one of the things the General Conference may consider in making up its roll. One brother, eminent for piety and scholarship, and whose turban and Chinese garb all will be glad to see on the General Conference floor, is, nevertheless, some will think, unfitted to represent his work, inasmuch as he knows but a few words of English and cannot understand us nor we him. His presence will be a benediction and an enthusiasm, but may not serve for the ends of his office as

delegate. . It will cost nearly a thousand dollars of the Church's money to bring him here and return him to China, even if the laws of our country permit this minister of Jesus Christ in the discharge of his legitimate duties to land upon our Christian shores. One of the foreign missionaries without consent of the Bishop and Board has left his work, and will accompany the Chinese delegate and proposes to act as his interpreter on the floor. Who will pay this bill? Shall a knowledge of our language be also required of every delegate?

Another case that has excited interest in certain quarters is the election as lay delegate of one of our eminent educators in Japan, who, ever since his appointment as missionary, has been a member of the Japan Conference. On the second day of the Conference, just before adjournment, this brother received his location. On the third day of the Conference he was chosen a lay delegate. Many of our laymen, not without reason, object to this sudden transformation of clergymen into laymen, and it has been proposed in ¶ 66 of the Discipline to insert the word "lay" at the beginning of the last line but one, so that no one can be chosen lay delegate who has not been "a lay member of the Church in full connection for the five consecutive years preceding the elections." Should this be done it will touch cases in our own land as well.

We are not among the number who understand the General Conference of 1872 (Journal, p. 442) to have defined the word "laymen" to include all who are not members of an Annual Conference, but only to declare that every body in the Church shall be represented in the General Conference, and that all who have no vote for delegates in the Annual Conferences will have such vote in the election of the circuits or stations for members of the lay electoral Conference. Bishop Ames, on the occasion of its adoption in 1872, thanked the General Conference for at least this one privilege given to Bishops of voting in the Church. It has not been settled, as some affirm, that he who is not a member of an Annual Conference, though he may be an ordained deacon or elder of the Church, is a layman.

The Church in some of its departments will have to consider still other questions touching this important matter, and new legislation may be needed. The missionary administra-

tion has already been called upon to decide whether a chosen delegate should, under a pending crippled condition of the mission to which he belongs, leave it for the General Conference. He very nobly consents to be governed by the advice given, but the Board has declined to take this responsibility. With all the burning desire to see home and native land that fills the heart after an absence of years, and with all the tempting honors and duties of a delegate before him, should the delegate's judgment and conscience in every case be left alone to decide this question? But, further, it seems as if the delegate could not come home and leave his wife and children in the foreign land, and yet to bring all his family home may be more costly than the Church will sanction, especially if it has been only a few years since they were all permitted to see their dear ones at home. In all the cases thus far met the self-sacrificing spirit of the missionary and his intelligent view of Christian duty have been adequate to the test. These, coupled with the good sense of the Conference in selecting delegates, leave little for the Church to complain of in the present instance. But should there not be additional guards and helps to the administration, lest our foreign missions be quadrennially weakened and permanently injured?

Indeed, so many questions arise, and must continue to arise, that a doubt has been awakened in some minds whether the Church has not been mistaken in attempting an ecumenical uniformity of the right to representation or, indeed, of various other rights, and whether erecting the missions into conferences was not a mistake. The foreign missionary has been exposed to trial upon charges by all the inexperience in administration and imperfect view of morals of the native ministry, vastly in the majority. Is this safe? It may be suggested that the foreign missionary shall retain his ecclesiastical relations with the home conference, but evils innumerable are likely to arise from this.

EPISCOPAL SUPERVISION OF FOREIGN MISSIONS

has received such large attention from the Church that it becomes us to speak briefly and modestly upon the subject. Very naturally our minds repel the thought that a Missionary

Bishop is an inferior bishop. He is a bishop fully equipped for his work, but to whom has been assigned a diocese. This is all that distinguishes him from a General Superintendent. Bishop Taylor had it right, when invited four years ago to the platform, he said, "No, I have no duties there. If you come to Africa some day we will return the compliment." He is the Bishop of Africa, and a real bishop. The general who commands the western division of our army is not by this limitation of his field and duties made an inferior general, nor does he cease to be a general when he gets five miles beyond his jurisdiction. Possibly even the learned jurist in the *Western* reasons correctly, that in Africa Bishop Taylor is supreme and his jurisdiction exclusive. But the logic is only possibly true. To make it true, we must believe that the original restrictive rules never contemplated a foreign episcopacy. But it is too late to assume this, as our general superintendency has long been conceded a world-wide jurisdiction, even before the Missionary Bishop amendment was adopted. The difference between a General Superintendent and a Missionary Bishop is that, while the former may go every-where and exercise his functions, the latter may go only anywhere in his diocese. But he is not a little Bishop because he is a Missionary Bishop, but may prosecute and administer in perpetuity within a Great Continent as if he were a General Superintendent. Bishop Taylor's field is immense, and does not belittle him as if it were the little diocese of Natal.

What is called a limitation is in fact a privilege granted for the sake of the mission. If a brother is chosen bishop for India or for China let him be a Missionary Bishop. The Hindustanee or Bengalee dialect, the Fokien language, or the Mandarin, or whatever languages may prevail in his field, are essential to his fullest usefulness, but are of no value to him in the United States. If the Missionary Bishop have duties assigned him in the United States and a General Superintendent take his duties in the foreign field, who every-where needs an interpreter, little is gained and much is lost. We venture to say Africa needs all of Bishop Taylor, and no other bishop can successfully exchange with him even for a time. Indeed, judging from our Southern and Pacific Coast expe-

riences as to resident bishops, the real home of the Foreign Mission Bishop will be likely to be in the United States, if he be not assigned to the foreign field as a diocese. Health, or education of children, or some pecuniary interest of the mission, will be made to justify this. Is not the Missionary Bishop just what we need, with simply some superadded legislation?

But there are needs on this line, of which little has been said, that are nevertheless urgent. We refer more particularly to the power of transfer. May a General Superintendent transfer men to Africa? They certainly do not now feel that they have this power. May Bishop Taylor transfer at his own discretion to Conferences within the United States? He has exercised this power, but it has been questioned, and a case may occur at any time that will be resisted by the Conference concerned regarding it as illegal and as an imposition. We have no provision in the Discipline on this subject.

Nothing should be done with bare reference either to the peculiar qualities of Bishop Taylor or merely with a view of crowning him with the honor he may so richly deserve. Bishop Taylor is on the very threshold of the heaven-appointed limit of life's activities. The laws made for him must apply to his successors, indeed, to all of his kind. We may yet want to select as Bishop some Sia-Sek-Ong for China. Some Zahur ul-Huqq for India. Some scholarly, consecrated Japanese. It is utter folly to dream of a foreign Church tending toward independence, while all the high places in it will be held by Americans. That cannot be. Let our laws, therefore, be comprehensive and wise.

The General Missionary Committee and Board have shown that they have little or no concern about the method in which Bishop Taylor may be paid his salary. They have been willing to provide it from the Missionary treasury, or willing the Episcopal fund shall pay it, or the Transit fund, or private generosities. The Church certainly cannot censure this course. But the General Conference should legislate not for Bishop Taylor alone, but for all of his rank, black as well as white, African, Chinese, Japanese, or whatever else they be or however many they may be.

SUNDAY-SCHOOL UNION.

ITALY.

SOME of the difficulties in connection with Sunday-school work in Italy may be seen in the following letter from the Rev. William Burt, Presiding Elder of the Milan District, Italy Conference, dated February 13, 1888:

I am glad to be able to report that during the past year we have been permitted to witness signs of encouragement in the Sunday-school work in several stations on the district, especially at Geneva, Milan, Bologna and Modena. No doubt this is in great measure due to the inspiration and encouragement which Dr. Vincent gave us in his visit of last year. There is no part of our work more difficult than that of the Sunday-school, but I am also sure that there is no part of our work more important.

The little book of outlines on the lessons, published by Miss E. M. Hall, has been used during the year with interest and profit to the schools.

For the want of a better child's paper we use that published at Florence, *Amico dei Fanciulli*, but I hope the day is not far distant when we may be able to publish one of our own, more interesting and better adapted for our work.

The Sunday-school work in Italy, in order to succeed, must be many-sided, and must adopt many appliances. Perhaps one of the means for opening new doors of opportunity in this work will be the magic lanterns already received through the kindness of Dr. Vincent. In nearly all the churches on the district, this year, Children's Day was duly observed, and Christmas was celebrated by the children with interesting exercises.

The book published by Sig. Galtuso, the account of which appears in the report of expenditures, is a popular treatise on the proper observance of the Sabbath, and is certainly in perfect harmony with the work of the Sunday-School Union. One of our chief obstacles is that the Sabbath is not observed, and many of the poor children are compelled to work during the forenoon, or, their parents are so occupied, that they cannot prepare their children for school. This book of Sig. Galtuso, pastor of our church at Milan, treats the subject in a popular and interesting style, and will no doubt be widely read. Besides the 1,000 volumes which we have for distribution the author has procured, through the influence of a popular publisher, the privilege of placing the little volume in several book-stores. We hope it may bring forth fruit in producing a true appreciation and a better observance of the Sabbath on the part of those who read it.

MEXICO.

The Rev. J. W. Butler sends us the following cheering report from Mexico, under date of February 20, 1888:

With your kind aid we have been able to publish the *Bereans* in Spanish and furnish them to all our Sunday-schools during the year. In the first 5 months we published 1,700 copies of each; for 3 months, 1,750; and for the last 4 months, 1,800 copies. We have stereotyped all of *Catechism No. II.* We have furnished our *Illustrated Semi-Monthly* to 95 public libraries and reading-rooms scattered through the country. We have furnished 1,064 volumes for free distribution to 24 different persons. We have printed Leaflets and cards by the hundreds, and have issued in all 430,572 pages of religious matter.

Sunday-schools are now organized in 29 of our stations, with 1,379 members—an increase of nearly 250 during the past year.

GRANTS ACKNOWLEDGED.

The work of our Union is done so often in a quiet, unobtrusive way, that the Church at large is not aware of what we are doing. It is expected that every grant made shall be acknowledged on its receipt. We regret to say, however, that this is not always the case. Though but a little thing to do there are many who do it not. Some, however, not content with barely being the recipients of the benefactions of the Sunday-School Union, return an acknowledgment of the gift and proffer a collection for the work. We here give, by way of illustrating some phases of our work, extracts from a few letters received from time to time.

A pastor in Montana writes:

Inclosed please find the sum of two dollars and fifty cents (\$2 50), our collection for the Sunday-School Union. We have not forgotten the kindness of last year in the grant of books.

Another, from Arkansas, writes:

The books donated for our Sunday-school came to hand in due time and were introduced to the school last Sunday. All seemed well pleased. We are not assessed any thing for the Union this year, but the Sabbath-school has pledged two dollars. I feel sure the books will do great good.

Here is something from North Carolina:

The grant which you gave us for our Sunday-school not long since has already had a blessed fruit and influence. The school has gone from about 35 scholars to almost 100, and I look for it soon to go beyond that. The people were rejoiced when the grant came to hand.

A pastor writes from Maryland :

I write this to return our sincere thanks for the kind and substantial assistance granted us. The school is beginning with fine prospects. Twenty-seven out the first Sabbath, 41 last Sunday. I have arranged to preach for them twice a month.

The superintendent's wife, upon receiving the Leaves, etc., said this morning, "Surely the Lord is favoring our new enterprise." I assure you that the field is not only a promising one, but that the prospect is, under the blessing of God, of a good work for the Master.

From the mountains of Pennsylvania we have the following :

On behalf of the Sunday-school I want to return thanks for the books and the papers granted us. The eagerness with which the books were taken is evidence that they are appreciated. I shall do what I can to secure a generous collection for the Sunday-School Union.

A struggling school in the upper part of New York city asked for help, which was readily granted. This school and the church to which it is attached will grow and in time be self-sustaining, and then will doubtless return to our treasury all it has received and more. That the grant was appreciated, the following shows :

At our last meeting the teachers were much pleased to learn of your generous gift to our library, and I was directed to thank you on their behalf. Permit me so to do, and to say that the present has come most opportunely and will form a handsome nucleus for the library for which we are now gathering funds.

With a well-selected library we shall have a complete equipment, and, in this connection, it may be interesting to you to have me report that our Sabbath-school work is progressing nicely, and we are looking forward to a time of revival among the scholars, having, indeed, already many indications that the moment is at hand.

The work of the Church in this place is being blessed, and its influence is extending throughout the community.

STATISTICAL FACTS.

From the statistics published in our *Year Book* for 1887 we give the following items :

WHAT THE FIGURES SHOW.

The statistics show that we have now 24,225 schools; 268,391 officers and teachers; 2,006,328 scholars. This is an increase over the previous year of 1,121 schools, 10,542 officers

and teachers, and 108,960 scholars. Of the officers and teachers 244,330 are church members or probationers, and of the scholars, 549,724. This shows an increase over the previous year of 21,348 officers and teachers, and 75,019 scholars. The number of conversions reported is 116,278, being 5,282 more than the year before.

SUNDAY-SCHOOLS IN OUR FOREIGN MISSIONS.

	Schools.	Scholars.
Norway.....	55	4,865
Sweden.....	176	12,807
Finland.....	10	620
Denmark.....	29	2,102
Germany.....	244	10,592
Switzerland.....	180	12,255
Italy.....	9	128
Bulgaria.....	7	179
China.....	128	2,731
India.....	32	25,691
Japan.....	75	3,330
Liberia.....	37	2,271
Mexico.....	24	1,044
South America.....	37	1,740
	1,643	80,355

Arranged according to continental divisions we have the following results :

	Schools.	Scholars
Europe.....	710	42,548
Asia.....	835	1,752
Africa.....	37	2,271
America.....	61	2,784
	1,643	80,355

OUR SUNDAY-SCHOOLS AMONG THE IMMIGRANTS.

In these figures we include not only the reports from the several German and Scandinavian Conferences, but also the reports from the German districts in California and Southern California Conferences, and of the Scandinavian work in the New York East Conference :

	Schools.	Officers and Teachers.	Scholars.
Germans.....	865	9,660	49,526
Swedes.....	104	983	5,475
Norwegians and Danes.....	61	446	2,732
	1,030	11,089	57,733

THE GRANTS OF THE YEAR.

The number of schools aided during the year by grants of books or periodicals from our union, exclusive of those schools to which the *Good Tidings* has been sent, is 975. These schools are scattered among the different Conferences.

In addition to these grants the Union, in connection with the Tract Society, sent the *Good Tidings*, during the year 1887, to 2,534 Sunday-schools in 822 different charges in the Southern States. Of these charges 630 took collections for the Sunday-school Union, amounting in all to \$756 68, or an average of \$1 21 for each charge.

For printing Sunday-school literature in foreign lands grants of money were made during the year to India, Norway, Germany, Italy and Mexico.

BOOKS AND PERIODICALS.

The Corresponding Secretary of the Sunday-School Union is also editor of Sunday-school books and periodicals. Though these publications are not issued by the Union, but by the Methodist Book Concern, yet they form the stock from which the grants of the Union are made.

SUNDAY-SCHOOL BOOKS.

The following is a list of the Sunday-school books issued under the editorial supervision of the Corresponding Secretary during the year 1886:

TITLE.	AUTHOR.	PAGES.
Royalized	Reese Rockwell	431
Beauty Crowned; or, The Story of Esther	Rev. J. N. Fradenburgh, Ph. D.	264
“Who Was He?”	Henry Frederic Reddall	300
Gurnet’s Garden and the New Boy at Southcott	Mary R. Baldwin	282
Thorn-Apples	Emily Huntington Miller	282
Woman, First and Last (2 vols)	Mrs. E. J. Richmond	271, 330
Golden Opportunities in Every-Day Life	Mrs. E. H. Metcalf	258
Summer at Heart-ease	Sophia Worthington	267
Sermons (Five-Minute) to Children	Rev. William Armstrong	203
Sailor-Boy Bob	Rev. Edward A. Rand	367
Young Knights of the Cross	Rev. Daniel Wise, D.D.	270
Thoughts of My Dumb Neighbors	Mary E. Bamford	132
Self-Reliance Encouraged	Rev. James Porter, D.D.	280
The Modern Sunday-School	John H. Vincent	344
Out of the Toils	J. W. Spear	389

SUNDAY-SCHOOL PERIODICALS.

We give here a list of the periodicals issued under the editorial supervision of the Corresponding Secretary, together with the average circulation for the year:

Sunday-School Journal...	157,746	Berean Leaf.....	1,357,250
Sunday-School Classmate.	173,387	Senior Leaf.....	109,162
Sunday-School Advocate.	300,264	Leaf Cluster.....	4,105
Picture Lesson Paper....	308,875	The Study.....	6,250
Beginner's Leaf.....	231,000	Our Youth.....	17,750

The following are under the editorial supervision of the German Corresponding Secretary:

Haus und Herd.....	7,547	Bibelforscher	39,500
S. S. Glocke.....	26,000	Bildersaal.....	250
Neue Glocke.....	12,000		

The aggregate circulation of English periodicals for the year was 24,910,547 copies, and of German 1,237,550 copies. The aggregate number of pages in English was 293,196,069, and in German 13,822,000. Thus the total number of pages of Sunday-school periodical literature issued by the Methodist Book Concern during the year 1887 was 307,018,069. These figures show a very gratifying increase over those of the previous year.

REPORT OF THE AGENT FOR THE SOUTH AND SOUTH-WEST.

The Rev. A. H. Gillet, D.D., Agent for the South and South-west, presented to the March meeting of the Board the following report:

During the quarter ending February 29 I have attended 8 Sunday-school Congresses, 3 Annual Conferences, 7 Local Conferences, and 1 Assembly. I have delivered 72 addresses in the interest of Sunday-school work, preached 11 sermons, attended 12 Sunday-school sessions, and traveled 4,200 miles in the States of Ohio, Indiana, Illinois, Iowa, Kentucky, Tennessee, Alabama, Georgia, South Carolina, and Florida.

A good part of the month of December was occupied in a series of Congresses in the State of Iowa. Dubuque, Burlington, Davenport, and Oskaloosa were visited and successful meetings held in each place. At these meetings the interests of the Oxford League, the Lyceum, and our Sunday-School Union work were presented. These Congresses were organized by Dr. Coxe, and they were carried out under his direction. At the Florida and South Carolina Conferences institutes were held, which, I think, must have been very helpful to the preachers.

At Orangeburg, South Carolina, I conducted a three-days' Institute

with the students of Claflin University. Dr. Dunton did every thing in his power to make the meeting helpful. I was assisted in the work by Brother Davidson and members of the college faculty. There are nearly 500 students in the various departments of the institution, and as there was no room large enough to hold them all at one time we met there in companies. The interest was intense and the results in every way satisfactory. A large proportion of these students teach both in day and Sunday-school during the summer, and through them large numbers of the people can be reached. The work done here deepened the impression I have always retained from my first visit to the South—that by far the most important work done anywhere is that done with students in our schools in the South.

At Charleston, South Carolina, we held an Institute in Centenary Church. The pastors, superintendents, and many of the teachers of all the colored churches in the city were in attendance, and many of them participated by reading brief papers or delivering addresses. In the numbers present, the interest evinced, and in the quality of the work done by the local workers, the Institute would compare favorably with those held under the most favorable circumstances in our Northern cities and towns.

During the quarter I have obtained by correspondence the names and addresses of superintendents of our schools in Indiana, Ohio, and Michigan, and have distributed to them over 3,000 copies of the little tract on our Sunday-School Union. I have also made a direct appeal to them to aid us in our work by taking a special collection from the Sunday-school for the Sunday-School Union and forwarding the same to Cranston & Stowe, Cincinnati. Quite a number have already done so and others promise to do so. Still others promise to make a special effort to increase the regular church collection.

Early in the quarter I mailed a circular letter to presiding elders, asking about details of Sunday-school work. From these I find :

1. That in the States named there are whole districts without a single teachers' meeting.
2. Very few of the districts report the existence of any sort of a normal class.
3. Very few districts report District Institutes or conventions.
4. Two presiding elders report their Sunday-school work organized under the auspices of the American Sunday-School Union.
5. On several districts none of the charges observed Good Tidings Day.
6. Three ask for special missionary work to aid them in starting Sunday-schools where they are greatly needed. Some of the letters contain valuable suggestions regarding special lines of work. One of these commends "Institutes of church work" in which all departments of church work receive attention.

The last half of the month of February was occupied in Assembly work at De Funik Springs, Florida. With the assistance of Dr. J. L. Hurlbut and the Rev. W. L. Davidson I have taken a good-sized class through the first year's normal course and part way through the second. Quite a number have purchased the books and will continue the work at home.

REPORT OF THE AGENT FOR THE WEST AND NORTH-WEST.

The Rev. J. C. W. Coxe, D.D., Agent of our Union for the West and North-west, presented the following report to the March meeting of the Board:

In December I planned, by the advice of Dr. Vincent, a series of meetings in the interest of our Sunday-school and tract work to be held at prominent points in Iowa and Nebraska. The time proved inopportune to secure the co-operation of pastors in Nebraska, but it was successfully carried out in Iowa. Meetings were held at Dubuque, December 2-4; Davenport, December 5-7; Burlington, December 11-13; and Oskaloosa, December 14-16. At those gatherings I had the assistance of Dr. A. H. Gillet, who gave at each place an illustrated lecture, the income from which defrayed our entire expenses. The attendance was generally good, the interest grew from the beginning, and we have reason to think that our work was thoroughly appreciated and will prove of lasting profit. I inclose herewith copies of the programmes of these meetings, which will show the scope of our work. In addition to normal lessons on "The Bible a Divine Book," "The Teacher's Qualifications," "The Laws of Teaching," and "The Use of Illustrations," addresses were given on "The Sunday-School Idea," "Trained Teachers," and "Our Sunday-School Union—Its Field and Needs." I also conducted a *conversazione* at each session, and each afternoon held a "C. L. S. C. Round Table" conference. In every possible way we sought to inform those who attended of our work, and to awaken interest and enthusiasm in its support. Samples of many of our publications were shown and circulars and tracts freely distributed.

In January I went South to attend the session of the Louisiana and Mississippi Conferences, Dr. Gillet being necessarily occupied elsewhere. At the Louisiana Conference, held in New Orleans, I held an anniversary which was largely attended, and addressed the Conference in relation to our work in the South. The reports show a gratifying increase in collections for all our benevolences, the more gratifying because of the urgent effort during the year on behalf of the New Orleans University. At the Mississippi Conference favorable opportunities were presented for a full hearing, and unusual interest was manifested, particularly by the preachers. I found great confusion prevailing in regard to "Children's Day." The impression is general that the collection taken on that day is for our Sunday-School Union, and it will require "line upon line" of instruction to correct the mistake. A note in regard to the matter in *Good Tidings* at the proper time as well as in the *South-western Christian Advocate* would be of great value.

In addition to this Conference visitation I have visited 12 churches and attended one County Sunday-school Convention. At each of these I presented some phase of our work, and, where it was practicable, took collections, in every instance with a fine increase over the amount reported

in previous years. I have traveled 4,178 miles during the quarter without accident or serious detention; have preached or lectured 52 times, and have conducted a large correspondence, involving much time and labor. The demands have been many, but I have been able in every instance to meet all my engagements and to do a full measure of work.

GRANTS FROM THE AMERICAN BIBLE SOCIETY.

This noble Society is always ready to make grants to our Union when requested to do so. In many parts of our country it is not necessary for our Sunday-School Union to supply needy schools with Bibles and Testaments, inasmuch as county or State auxiliaries of the American Bible Society are authorized to do this work. But there are other sections of the country where the ordinary means of obtaining these books are not available. In such cases it is the province of our Union to supply our own schools as best we can. It is the policy of the Union to encourage a partial payment for Bibles and Testaments where the school can raise money for the purpose, the money thus received being turned over to the American Bible Society. There are places, however, especially among the colored people, where the poverty is so great that nothing can be returned. In such cases the Union makes the grant in full.

During the year the American Bible Society made to our Union a grant of Bibles and Testaments to the value of \$165.

OUR YEAR-BOOK.

The *Year-Book* of the Sunday-School Union and of the Tract Society is now ready. Any pastor can obtain a copy by addressing the Corresponding Secretary, The Rev. J. H. Vincent, D.D., 805 Broadway, New York city.

TRACT SOCIETY.

INDIA.

The following interesting letter from the Rev. S. P. Jacobs, dated Hyderabad, January 4, 1888, will show some of the phases of tract work in India.

The religious tract is a prime factor in every mission field where education is welcomed. It is especially so here because the masses cannot be reached by street-preaching. Within the walls of Hyderabad no one has attempted to preach on the street. The attempt would be an unwise jeopardizing of life. Not that the State or the municipal authorities have forbidden it, but the city for years has been the great center of Rohilla and other lawless elements. Recently the Government has been transporting these characters by thirties and by fifties at a time. The other morning I saw some fifty of them disarmed and under strong military guard take the train for Bombay, whence they sail to Arabia; and no more are allowed to come here except on Government passport.

In the city all persons of this class go armed with daggers, pistols and swords. And to preach in such a crowd would simply end one's life before policemen could interfere; for these characters hold a mortal prejudice against the cross. The Government itself is liberal. All religions are tolerated; and the time is near at hand when, not only with tracts, as now, but with voicing herald the Gospel of Christ will be spread throughout the city.

I send you copies of some tracts which we distribute in the city and its suburbs. They do not directly antagonize either Hinduism or Mahomedanism as systems, but they do attack sin as attested by universal moral sense, showing man's lost condition and his complete and immediate salvation through faith in Christ.

Nearly all the tracts in the vernaculars are apologetic, doctrinal, etc. The time has come for a very specific, direct, spiritual, personally experimental type of Christian literature. Wesley's *Christian Perfection* is in Urdu. Neither it nor any thing like it was found in any other Indian vernacular until the Salvation Army came to India. The Salvation Army papers have from the beginning been very direct and definite in teaching and testifying to personal regeneration and entire sanctification attested by the Holy Spirit. At present we need in these vernaculars the cream of Carvooso, Bramwell, Abbott, Hester Ann Rogers, Lady Maxwell, Fletcher, etc.

An advance in printing is being made by Dr. Rudisill in Madras. This advance is manifest in two ways: 1. In the direct, spiritual, and ex-

perimental way of putting the truth; 2. In the beauty and delicacy of the press-work. The neatness and exquisite finish of the work from Brother Rudisill's little press has created really a little sensation in printing circles in South India. The cultivated taste seen in the mechanical finish is equally manifest in idiom and flow of sentence. A bright future is indicated. With suitable aid from the Parent Society and other benevolent sources this spirited little press in Madras would soon command the vernacular and English printing of South India. Only a like improvement by other presses would forestall such results. Hundreds of native newspapers flood the country. Many start and, from want of adequate support, soon suspend. But all this shows the wonderful intellectual awakening among the people. To be able to guide the rising generation by means of the press is the desideratum. Beyond all doubt the press will mold and, for the most part, make the future India. May God send us the money and the men and women fitted for this work!

In Lucknow the Rev. J. H. Schively has, in addition to his other work, engaged in tract distribution among the English residents. At his request we sent him a copy of our Tract Catalogue, from which to select appropriate English tracts. Under date of November 8, 1887, he wrote, describing the various classes of English-speaking people to whom these tracts might be given. The following is an extract from this letter :

Let me thank you for the encouragement of your letter and for the catalogue you mailed me. How I should really like my "pick" and as many as I wanted!

As to your questions in regard to the people I expect to reach, and their special need, I answer :

1. About 500 Europeans and Eurasians.

2. About 200 soldiers. Concerning their need I can hardly be so explicit. The condition of the people is just about such as Mr. Wesley found it when his labors began. They need literature of the right kind, more especially on the subjects of awakening, conversion, regeneration, temperance, Sabbath observance, reading the Bible, apostolical succession. Many of these people will not take sacrament from us—we are not in their "succession."

My people need spiritual life. They have the form; but you understand me when I say again that just what Mr. Wesley's workers met in their day prevails in India, the legitimate outcome of the Establishment.

I trust the Board will grant my request. It is a most urgent need which we desire to meet. This is an excellent field; none better for tract distribution, for the people not only take the tracts, but they read them. Besides this they are learning to look for me to bring them, and I have exhausted our publishing house and my own funds.

The Board at its December meeting made a large grant of English tracts for the purpose named, and we expect to hear a good report of their distribution.

JAPAN.

In October last the first number of a new monthly paper was issued in Yokohama, under the supervision of our mission press and edited by the Rev. Irvin H. Correll. It is printed in both Japanese and English, and is called *The Methodist Advocate*. We give the following extract from the leading editorial, "The Object of Our Paper."

All who read the history of the Christian Church for the past century can easily see the important part the body of Christians known as Methodists have taken in the development of true Christian doctrine, in giving prominence to the spiritual growth and experimental power of the believer, and in the wide dissemination of the way of full salvation from sin through faith in our Lord Jesus Christ. The establishment of this denomination in different countries and under varied circumstances, together with a difference of opinion on minor questions, resulted in the division of this family into various organizations. Representatives of this partially-divided Methodism have come to Japan to assist in the evangelization of the country, and as the doctrines of these branches of Methodism are the same, and the causes of separation do not exist in this country, though they may have existed in the mother countries, it is highly desirable that in the near future there may be one Methodist Church in Japan.

As Methodism has taken a very active part in the evangelization of other countries and is to-day one of the most active agencies in publishing the tidings of salvation to a dying world, we have every reason to believe that she has a great work to perform in Japan. And as it is of great importance that her methods and polity be well understood by those who give their allegiance to her, it is hoped that the columns of this paper may serve as a medium for instructing her children in Japan, as well as drawing these various branches closer together by informing each other of successes and encouragements, and establish a truer and stronger bond of union.

In saying that it is important that the methods and polity of Methodism be well understood we would not have any one infer that Methodism is here to teach doctrines or a polity contrary from that which is found in the Bible. We believe it rather to be a taking of the Bible and presenting it to the people in forms best adapted to their needs. A good Methodist finds his articles of faith in the Bible, and his only source of comfort, peace and happiness in the way of salvation taught alone in God's word. We therefore hope that this paper may become a means of making Methodism more efficient in prosecuting her mission in this land.

KOREA.

Last summer the Rev. H. G. Appenzeller sent us a beautiful copy of one of the gospels, printed in the Korean language. The following letter accompanied the book :

I send you herewith a copy of Mark's gospel, which we (the Bible Committee here) have just issued. It is based on Mr. Rijuta's translation. That work, however, is not good in many places; and this, as a Korean expressed it, "is better than that one." The Rev. H. G. Underwood, of the Presbyterian Mission, is the president of the commission, and the writer is the secretary. We shall push the work of translating as fast as we can, and hope in the course of a year or so to have the other gospels out.

This book was printed in Yokohama, and is quite neat. All Chinese characters are left out save the numbering of the verses. The book is cheap, selling for about five cents. We hope, as opportunity offers itself, to sell or give away copies, and in this way do good to the Koreans.

The book makes a pamphlet of eighty pages octavo, and, it is to be hoped, will be followed by other parts of the sacred volume. The field is a wide and an interesting one, and Brother Appenzeller deserves the sympathy and the support of his brethren at home.

ITALY.

The Rev. William Burt, Presiding Elder of the Milan District of the Italy Conference, wrote from Milan, February 13, 1888, as follows :

A few days ago, in company with a colporteur, I went to Monza, a beautiful little city near Milan, where the King and Queen of Italy have their summer residence. It was market-day, and the open squares were crowded with farmers, with their cattle and hay and various products for sale. There were also numerous stalls with a variety of objects. Some were crying out one thing and some another. As is customary in nearly all these towns on such occasions, there was the rustic show or theater—a rude tent with ruder performances. In front of this was a man with an accordion and another with a drum, and together they were making horrid music, but it served to draw the crowd. At one corner of this theater was a pole with a piece of wire on which we hung our frame containing several passages of Scripture printed in large type. The colporteur then began to talk aloud to the people who crowded about us, and during the time we were there I distributed more than 8,000 pages of tracts. The people took them gladly and read them eagerly. We also sold many portions and several complete copies of the New Testament, and gave 40 portions of the New Testament to those who accepted them on the condition that they would carefully read them. On our departure many were the expressions of appreciation and gratitude from those who had heard

and received the word of God. Thus we sow the seed, trusting in God for the increase.

Shortly afterward we received another report, from which we make the following extract:

I have distributed a great number of tracts sent us through the liberality of Miss Emery, of Rome. We have, however, great need of a translation of a few of the good tracts published by our own Tract Society. I hope this may be accomplished during the coming year.

The 5,000 six-page tracts that were published in June consisted of carefully-selected passages of Scripture, with one page devoted to the location of the church, the hours of service, and the minister's name, with an invitation to the recipient to come. These were very heartily received in all the churches on the district, and thoroughly distributed by the members to their friends and acquaintances.

For several weeks our minister at Alessandria, Brother Wigley, maintained, through a secular paper of that city, a discussion with a priest on the comparative state of morality and prosperity in Roman Catholic and Protestant countries. One number contained an article of special interest, and 200 copies of it were procured and distributed to those who were not in the habit of buying the papers.

Our minister at Venice, Brother Frizziero, has for several months visited the little city of Adria in the same province. The rumor that he had come soon spread through the town, and many came to hear the Gospel. Soon the priest began to talk against the heretical services and abuse the preacher. But this public announcement from the priest only served to arouse the curiosity of the people, and they crowded to hear the stranger. For two or three times Brother Frizziero stated in the public meeting that he had no reply to make to the abusive language of the priest, but that he was ready to meet him in public discussion at any time or in any place he might designate. I happened to be present on the occasion when a letter was received from the priest asking for a public discussion. The challenge was quickly accepted, but when, a few days later, the correspondence began on the definite arrangements of time, place, and subject, the priest declined taking any further steps, being forbidden to do so by the authority of his bishop. But in order to try to set himself right before the public he published abuses against our preacher. It was to counteract his false statements that the whole correspondence, with comments, was published and distributed far and wide. This incident produced an excellent impression on the public in our favor, not only in Adria, but also in Venice and other places near, so that new hope has been given to all our work in that province.

MEXICO.

The Rev. J. W. Butler, in a letter dated from the city of Mexico, February 18, 1888, gives the following interesting

facts concerning the work of our mission press in that country:

The statement herewith inclosed shows that we have published 142,500 tracts, 3,000 wall calendars, 300 copies of a small treatise on homiletics for our native workers, 300 copies of our Conference Minutes, posters, etc., giving a total of 1,098,490 pages of religious literature for the year 1887.

From the statistics presented at the recent Missionary Convention held in this city we find that all Protestant mission presses of the country have issued since their establishment 49,471,095 pages of religious matter, of which a little more than half, or 24,752,020 pages came from our own press. This record we could never have made without your generous assistance during these past twelve years.

REPORT OF THE AGENT FOR THE WEST AND NORTH-WEST.

The Rev. J. C. W. Coxe, D.D., our Agent for the West and North-west, sent his quarterly report to the March meeting of the Board. From this we take the following:

In December I planned, by the advice of Dr. Vincent, a series of meetings in the interest of our Sunday-school and tract work, to be held at prominent points in Iowa and Nebraska. The time proved inopportune to secure the co-operation of pastors in Nebraska, but the plan was successfully carried out in Iowa. Meetings were held in Dubuque, Dec. 2-4; Davenport, Dec. 5-7; Burlington, Dec. 11-13, and Oskaloosa, Dec. 14-16. At these gatherings I had the assistance of Dr. A. H. Gillet, who gave at each place an illustrated lecture, the income from which defrayed our entire expenses. The attendance was generally good; the interest grew from the beginning, and we have reason to think that our work was thoroughly appreciated and will prove of lasting profit.

“The Sunday-school and the Press” was the topic of a *conversazione* at each place, and the nature and urgent needs of our work in the circulation of a Christian literature, particularly in the South and West, were set forth in public addresses at evening sessions. “Our Young People” was a theme at each meeting, which opened the subject of good reading, of doctrinal instruction, and of utilizing this large army in effective Christian work as tract distributors. No opportunity for presenting any phase of our tract work was lost, while special pains were taken to impress upon pastors the importance of sustaining the benevolent department of our work.

In January I went South, by request of Dr. Gillet, to attend the sessions of the Louisiana and Mississippi Conferences. The first met in New Orleans. I held a successful anniversary and addressed the Conference at length. Private conferences with preachers I found to be of peculiar value in giving opportunity to learn their difficulties and peculiar needs.

No people more highly appreciate the work we are doing on their behalf, nor are any more loyal in supporting our benevolences according to their ability. They labor under immense disadvantages, which one at a distance can scarcely realize, but they are making a splendid fight against fearful odds. Their heroism is an unwritten chapter never surpassed and rarely equaled.

At the Mississippi Conference I held an anniversary and addressed the Conference, specially emphasizing our tract work.

In addition to this work of Conference visitation I have visited twelve churches, preaching in each and presenting some phase of the work which I have in hand. The collections taken were in every instance largely in advance of former reports and show a healthful growth in knowledge and grace.

My work for the quarter may be summarized thus: miles traveled, 4,178; Conferences visited, 2; churches visited, 12; sermons and addresses, 52.

I have not lost a day from sickness, have missed but one appointment—that because of a belated train—and have endeavored in all things to make full proof of my ministry. How worthily and well I have wrought the Master builder knows.

REPORT OF THE SPECIAL AGENT FOR THE CITY OF NEW YORK.

The Rev. G. H. Goodsell, Special Agent for the city of New York, presented the following report to the Board at its March meeting :

The work of tract distribution under the supervision of your Agent has continued with unabated interest along all the lines mentioned in previous reports, and in some new directions that promise much good.

As to church work there is an increase of interest, and quite a number of our churches have waked up to the fact that a judicious selection and distribution of tract literature is sure to result in great good, not only to those who receive the tracts, but to the workers themselves, among whom there is developed a missionary spirit in the Church that sets the members to work; and this is just what so many of our churches need. This phase of Christian work is one in which a great many can engage. To facilitate this work of distribution I have procured a "Tract Case," invented by the Rev. J. C. Thomas. On it is the inscription, "The Christian at Work." In that case tracts can be conveniently carried and kept smooth and unsoiled. This has encouraged a number to engage in the work who were not before interested. Mrs. Mathews has visited two or three Annual Conferences and has exhibited these cases, and they have attracted much attention.

I have presented our cause to the following churches: Trinity, Church of the Saviour, Second Street, White Plains, Park Avenue, St. James, Thirtieth Street, West 56th Street, St. Andrew's, Franklin Street Newark.

The pastor of Seventh Street reports 15,000 pages circulated. Rev. A. K. Sanford, 124th Street, 10,000 pages. Sister Vermule, Seventeenth Street, 8,000 pages. West 56th Street reports a good work. The pastor at Fordham reports 400 pages per month. 109th Street 4,000 pages. Rev. E. O. Tree, West Farms, reports a systematic work enlisting quite a number outside of the committee, resulting in bringing persons to church and in their conversion. West 35th Street reports large numbers distributed and collection taken. Brother Graydon, of St. Paul's, reports tracts distributed through the church classes and Sunday-school; a collection of \$75 taken, an advance of \$35 over last year. He also reports incidents of a journey through Ohio, distributing tracts and papers.

On Sunday afternoon, January 12, your Agent held a convention of tract committees and workers. Though the coldest day of the winter the chapel of Battery Park Mission was well filled, and most encouraging reports were received from the workers. The meeting was enthusiastic, and closed at a late hour; five rose for prayers.

From letters I am receiving from different parts of the country and the calls at my office I am satisfied that our work is attracting wide attention. I certainly think we have good reason to expect that success in the work here will awaken a general interest throughout the Church. I have circulated during the quarter 149,933 pages. Total for the year, 668,257. I could enlarge the work if the resources of the Society would warrant it.

From our branch office in State Street the work of distribution has continued with much success—among sailors on the east and west sides, at the navy yard, lodging-houses, ferries, and at Castle Garden. With a chapel now open it is possible to gather up results not before attainable. During the month of February 2,200 persons visited our rooms.

Bishop Hurst, in his address on the "Estrangement of the Masses," published in *The Advocate*, speaks of the needs of Castle Garden, the duty of meeting the immigrant and addressing him in his own tongue. The Tract Society and the Woman's Home Missionary Society have been doing this work for the last year and half, attended by the most practical results. At our chapel fifty or more have been converted since the 18th of December.

The new features of the work have been the circulation of 4,000 pages of Bohemian tracts and the same number of Chinese. These have been warmly received, and with the former class is the only effort our denomination has made to reach a population of 30,000.

The future of our tract work in this city looks very encouraging.

THE "GOOD TIDINGS" APPRECIATED.

We receive from time to time letters from various portions of the South showing that the little paper called the *Good Tidings* is appreciated by those for whom it is specially pre-

pared. We give here several of these as specimens. The first is from South Carolina :

I return thanks for sending the *Good Tidings*, which has been of so much help to us, and I hope to do more on Good Tidings Day [50 cents inclosed]. O what joy they bring to the children !

Here is one from the State of Georgia :

The Sunday-school joins me in heartfelt thanks to you and the Sunday-School Union and Tract Society for sending us the *Good Tidings*. If we had to pay for each number we could not use them, and to be without now would be like taking the sunlight from us. We thank you all for your kindness. That little paper comes like a ray of light to us, 'way down in the south-east part of Georgia.

It is time we take a collection for these two organizations, but even that would not pay for the papers.

Here is another, from South Carolina :

I wrote some time ago asking, if possible, to be granted the privilege of receiving 100 copies of the invaluable *Good Tidings* for use in our Sabbath-school here. We had been receiving only about 50 before that time. I at the same time promised that, though our church had done little or nothing for the cause of the Sunday-School Union and Tract Society heretofore (nothing at all being reported in the last year's Minutes), we should henceforth do our best in that direction. Accordingly we raised on the second Sunday in last November \$8 36, to be divided between the two societies.

Shortly after, the round 100 copies came duly to hand, in accordance with our earnest request.

I now write you to express our heartiest thanks and appreciation of this great favor.

A GOOD TIDINGS DAY AFTER THE TIME.

Here is an instance of the observance of Good Tidings Day four months after the appointed time. The pastor was determined not to be left out, and since he could not keep the day in October he observed it in February. The letter comes from New Mexico :

We did not get to this mission in time to have Good Tidings Day at the time fixed by the Committee. So we had it yesterday, and we had a grand time. We followed the programme both morning and evening, and found it excellent. It helped to get a good collection (\$11 50), and that is the smallest compensation. It gave the children a service, and they took hold with a vim, and we made, by their help, a success. I did not want a

broken link, as I had kept it every year since it was adopted, and I would not drop out here when I saw the need of both of these societies as I never saw them before. You can depend on me every time when I can give the children a chance. The church was crowded, standing-room was taken, and many were turned away. Jew, Gentile and Mexican took part in the programme. Many who had not been to church for ten years came to hear their children. And one, a Jewish brother, said to me on the street, "Why did you not tell me my boy was going to speak? I would not have missed it for fifty dollars."

TRACT DISTRIBUTION.

We are always glad to receive reports concerning the distribution of tracts, because those interested in the work can in this way help one another. The different methods pursued in different sections of the country can be compared and the best results thus reached.

Here is a letter from a pastor who has a hard circuit among the mountains of Pennsylvania :

My circuit is one of great wants but small means. It is a very poor country. It stretches for about twenty miles along the Bald Eagle Valley Railroad and back to the Alleghany Mountains—a mean distance of about four miles. It includes, therefore, dozens (if not scores) of the little foot-hills of the Alleghanies—"ridges," we call them—and these "ridges" fairly swarm with people all poor, scratching for a living, ignorant and neglected. Many of these people seldom come to our churches (these churches for the most part being built along the line of the railroad), and they are, therefore, just the kind of people the preacher ought to visit with tracts. I am willing to do the visiting and carry the tracts to these people if I can procure tracts enough to supply them. So far as I know, no tracts have ever been scattered on the circuit, at least none have been for some time.

The following is from a tract distributor in New York city :

I do not find that the time for tract distribution has passed, as seldom is the offer resented. Sometimes a man will say, "I am a Catholic, and don't care to read your tracts." But this is not often. I find the "Pocket Series" is very useful; such as Chaplain McCabe's "Dream of Ingersollville," "Look," "The Wanderer's Return," "The Sparrow's Voice," are all in great demand. There cannot be too much of this kind of work done. The seed sown will produce abundant fruit. I have found great use for Nasby's "Sorrows of a Saloon-keeper." Men have followed me out of saloons to ask for them. I have left one in every saloon with the barkeeper in the ward where I work.

CHINESE TRACTS.

The Chinese tracts announced in the last number of the MANUAL are in demand in various parts of the country. Any pastor desiring copies for distribution can obtain them by addressing the Corresponding Secretary, 805 Broadway, New York, and by giving the number of Chinamen in the neighborhood where he expects to distribute them.

Dr. S. L. Baldwin, of Boston, at our request sent us the following facts in regard to the Chinese in this country :

The number of Chinese in this country is estimated by the best authorities to be about 75,000. It was once between 100,000 and 120,000. But despite all the talk about illegal immigration there has been a large decrease during the last five years.

They are located in San Francisco, Sacramento, and in pretty much all the cities and large towns in California ; in Portland, Salem, and all large towns in Oregon ; in Seattle, and many other towns in Washington Territory ; in the large cities of Nevada, Colorado, Montana, etc. They are also to be found in St. Louis, Cincinnati, Louisville, Chicago, Cleveland, Detroit, Buffalo, Syracuse, New York, Brooklyn, Jersey City, Newark, Belleville, Paterson, Trenton, Camden, Philadelphia, Wilmington, Baltimore, Washington, Portland, Me.; Portsmouth, N. H.; Boston, Worcester, Springfield, New Haven, Hartford, Stamford, Providence, and Newport, besides quite a large number in New Orleans and in other places.

We look for good results from our importation of Chinese tracts. Already many of them have been eagerly received and read by the class for whom they are intended.

DISTRIBUTION OF TRACTS DURING 1887.

The various mission fields of the Church were furnished with funds for the printing of religious literature, as in former years. Grants were made to India, Japan, Finland, Germany, Italy, Bulgaria and Mexico.

Tracts were sent also to every part of our field at home, every Conference being represented in the grants made. These were distributed to immigrants, to the inmates of hospitals, prisons and asylums, to soldiers, to sailors, and to pastors in their regular work. These tracts amount in the aggregate to

17,000,000 pages. The number of different churches receiving them is 1,750.

TRACTS PUBLISHED.

Though the Tract Society is not engaged in the publishing business its Corresponding Secretary is the official editor of the tracts issued by the Methodist Book Concern, and our grants of tracts are all drawn from this stock, which is large and is continually increasing. It comprises at present two thousand three hundred different tracts, in English, German, Swedish, Danish, French, Italian, Spanish and Bohemian. The German tracts, five hundred and eighty-six in number, are issued at Cincinnati, under the care of the German editor of Sunday-school publications and tracts.

The new tracts issued by the Methodist Book Concern during the year 1887 are as follows :

NEW SERIES.

NUMBER.		PAGES.
199	The Fatal Choice.....	8
200	Wicked Bill's Pledge.....	12
201	The Higher Resurrection.....	4
202	The Gospel Way of Salvation.....	16
203	Let Not Another Take Thy Crown.....	8
204	Rome in Rome. 1. The Most Holy Babe of Rome and Its Miracles.....	8
205	Rome in Rome. 2. The Madonna of St. Augustine and Its Miracles.....	8
206	Rome in Rome. 3. The Holy Stair-Way.....	8
207	Rome in Rome. 4. The Relics of St. Peter.....	8
208	Rome in Rome. 5. Leo XIII. and Clement XIV.....	8
209	Rome in Rome. 6. The Privileges of the Jesuits.....	8
210	Rome in Rome. 7. The Morals of the Jesuits.....	8
211	Rome in Rome. 8. St. Peter's Statue.....	8
212	Rome in Rome. 9. The "Agnus Dei".....	4
213	Rome in Rome. 10. The Romish Saints.....	8

OUR OWN CHURCH SERIES.

10	The Story of Mark. By J. H. Vincent, D.D.....	12
11	Harry and Ethel. By J. H. Vincent, D.D.....	18
12	The Story of a Revival. By J. H. Vincent, D.D.....	20

POCKET SERIES.

NUMBER.	PAGES.	NUMBER.	PAGES.
128 A Blacksmith who is the Son and Heir of a King.....	12	135 A Chapter from the Gospel according to St. Matthew...	12
129 Sin.....	8	136 The Prayer of Jesus for His Disciples.....	8
130 Concerning Liberality.....	8	137 The Good Samaritan.....	4
131 Six Solid Facts.....	8	138 The Rich Fool.....	4
132 Jesus the Water of Life Will Give.....	8	139 The Prodigal Son.....	4
133 The Egyptian Water Carrier.....	8	140 The Divine Comforter.....	8
134 Homing Pigeons.....	12	141 Get Rich. By Rev. J. B. Mann	8

FOREIGN TOURIST SERIES.

30 Inverness.....	18	41 Geneva	16
31 Paris. Part I.....	16	42 Brussels	16
32 Paris. Part II.....	16	43 Antwerp.....	16
33 Versailles	18	44 Berlin.....	16
34 Cork.....	18	45 Dresden.....	14
35 Lakes of Killarney	16	46 Cologne.....	16
36 Dublin.....	16	47 Frankfort	16
37 County Wicklow.....	18	48 Munich	14
38 Belfast.....	12	49 The Rhine.....	16
39 Coast of Antrim.....	16	50 Vienna.....	14
40 Chamouni.....	16		

BOHEMIAN TRACTS. (12mo.)

1 Do you want a Friend?.....	4	8 The Spirit of God May Leave You forever.....	4
2 Poor Joseph.....	4	9 Jacob Covey	4
3 The Revolutionary Soldier...	1	10 Happiness of a Believer.....	8
4 A Voice from Heaven.....	4	11 Do Not Resist the Holy Spirit	4
5 The Story of Lucknow	4	12 Pious Moses.....	4
6 The Russian Tailor. Rev. R. Knill.....	8	13 The Infidel Reclaimed.....	8
7 The Work Praises the Master..	4		

BOHEMIAN TRACTS. (32mo.)

1 John 3. 16.....	8	8 Jack, the Chimney-Sweep...	20
2 What is it to Believe on Christ?.....	12	9 Our Lord Jesus Christ.....	8
3 Shoemaker and Professor ...	12	10 Lyre of Zion. No. I.....	4
4 He Leadeth Me.....	4	11 Lyre of Zion. No. II.....	4
5 Bob, the Cabin Boy.....	16	12 Lyre of Zion. No. III.....	4
6 Carlotta	16	13 Lyre of Zion. No. IV.....	4
7 Why do Priests Forbid Reading the Bible?.....	16	14 Lyre of Zion. No. V.....	4
		15 Lyre of Zion. No. VI.....	4

The above were all issued in New York. During the year there were printed 1,570,700 copies of tracts, containing 14,087,544 pages.

The following new German tracts were printed in Cincinnati, under the care of the German tract editor. They are known as—

“BIBLE TRACTS.”

NUMBER.	PAGES.	NUMBER.	PAGES.
1 God our Lord and Father...	2	30 Perfect Love.....	2
2 Jesus, our Prophet	2	31 Victory.....	2
3 Jesus, our Redeemer.....	4	32 Veracity.....	2
4 Jesus, our King	4	33 Honesty	2
5 The Holy Spirit	4	34 Chastity.....	4
6 Providence	2	35 Sabbath.....	2
7 Sin.....	4	36 Temperance.....	2
8 Sinners	2	37 Fear	2
9 Punishment of Sin.....	2	38 Our Daily Bread.....	2
10 Salvation.....	4	39 The Word of God.....	4
11 Repentance.....	4	40 Child and Parents.	4
12 Invitation	2	41 Husband and Wife.....	2
13 Saving Faith.....	2	42 For the Sick.....	4
14 Pardon.....	4	43 Consolation	2
15 Justification	2	44 Our Daily Labor.....	2
16 Regeneration.....	4	45 Benevolence.....	4
17 Adoption.....	2	46 The Lord.....	2
18 Fruits of the Spirit.....	2	47 The Church.....	2
19 Love to God and Man.....	4	48 The Ministry.....	8
20 Peace	2	49 The Kingdom	2
21 Joy.....	4	50 Missions.....	4
22 Confession of Christ.....	2	51 Death.....	2
23 Works and Life.....	2	52 Resurrection and Eternal Pun- ish-ment.....	4
24 Reconcilableness.....	2	53 Eternal Life.....	4
25 Watchfulness.....	2	54 The Ten Commandments....	2
26 Prayer.....	4	55 Lord's Prayer.....	1
27 Hope.....	2	56 Apostles' Creed.....	1
28 Clean Heart.....	2	57 The Beatitudes.....	1
29 Sanctification.....	2		

The total number of German tracts printed during the year is 225,000, and the total number of pages, 1,225,000.

Thus in New York and in Cincinnati there were printed 1,795,700 copies of tracts, containing 15,312,544 pages.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, NO. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D., LL.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE ASSISTANT CORRESPONDING SECRETARY, *Rev. W. A. Spencer, D.D.*, assists the Corresponding Secretary, especially in the field work.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

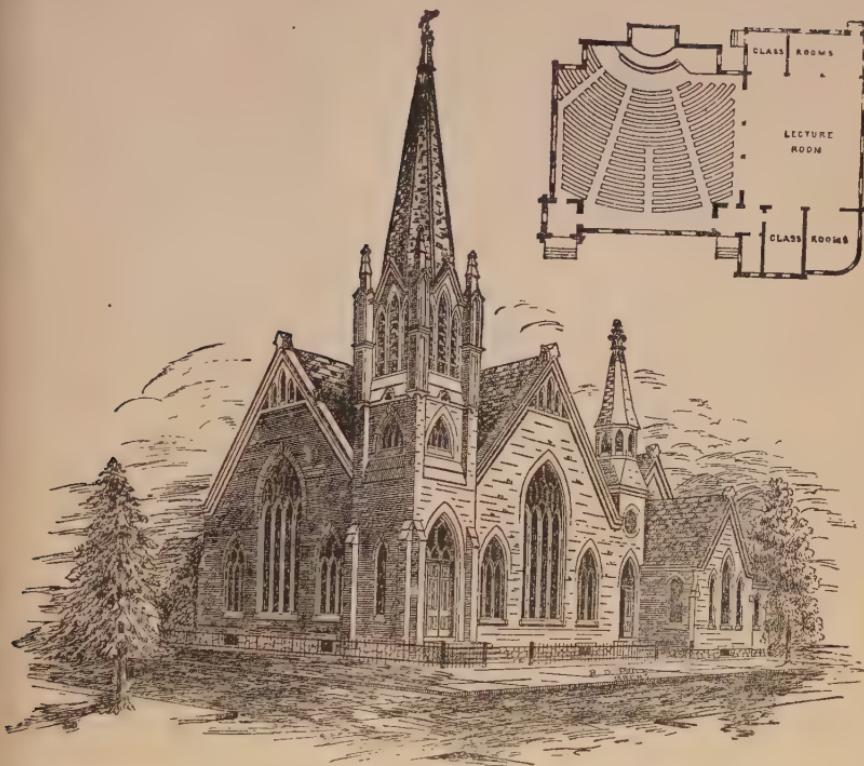
I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.



OUR MODEL CHURCHES.

This will appear in our new catalogue, now nearly through the press, as No. 55.

It is of brick, and will cost, where labor and material are cheap, \$16,000 or \$18,000. The plans, specifications, etc., complete, \$50.

The extreme dimensions are $78\frac{1}{2} \times 100$ feet. The tower is 12×12 feet, 86 feet high. The turret over the entrance to the chapel is 56 feet high.

The walls of the auditorium are 18 feet and of the chapel $14\frac{1}{2}$ feet, measuring from top of floor to bottom of plate. The auditorium ceiling is $31\frac{1}{2}$ feet high in the middle, finished in paneled wood or crimped iron, with rafters partly exposed. The chapel ceiling is 29 feet high in the middle, with exposed ornamental rafters.

The chapel contains lecture-room, 35×42 feet, opening into auditorium by folding doors. This room will seat 260 com-

fortably. Infant-class room 14x22 feet. Two class-rooms 12x18 $\frac{1}{2}$ feet and 14x17 $\frac{1}{2}$ feet.

Library, 7x11 feet, and study, 12x14 feet.

The class-rooms and study open into the lecture-room by folding doors.

The auditorium contains 450 full seats in the pews.



OUR MODEL DWELLINGS.

This shows perspective and first-floor ground plan of parsonage No. 20.

The price of the plan complete is \$15, and the house will cost about \$3,000.

The drawings are for brick walls and slate roof.

The necessary changes for constructing the house of wood can be made by a good carpenter.

The body of the building is 20 $\frac{1}{2}$ x42 feet; the extreme dimensions, including front and rear porches and bay windows, are 34x56 feet; the first story is 9 feet, and the second story 8 $\frac{1}{2}$ feet in the clear.

The main staircase stops at the second floor; the private stairs run from the cellar to the attic. The parlor is 11x19 feet; the study is 11x15 feet; the dining-room is 11 $\frac{1}{2}$ x16 feet;

the kitchen is 9x18 feet. A large pantry opens into the dining-room and connects with kitchen. The second story contains four bed-rooms, bath-room and large closets. The attic is divided into two bed-rooms and store-room. The plans are arranged for heating with furnace in the cellar or with stoves, and the whole provides for a beautiful and convenient dwelling.

OUR DEPARTMENT OF ARCHITECTURE is a growth of some twenty years. At first plans were furnished by different architects, and those desiring to build were referred to the architect furnishing the plans, of which we printed illustrations in the Annual issued at that time. The nature of our work required that we should secure the best possible results with the least expenditure of money. We were led at an early period to provide lithographic plans with printed descriptions. Later the method of photographing from original drawings on sensitized paper was devised, and we found this every way the best. In 1875 we concluded arrangements with our present architect, who had at that time been most successful in producing what we desired, under which we have been furnishing plans for churches, and for the last few years dwellings also, of constantly-increasing variety. We have no hesitation in saying that we have the best system in existence, and are furnishing the best plans for churches and dwellings at moderate cost. Up to December 1, the total plans furnished for churches numbered 3,041, and for dwellings, 99. During the three months following we have furnished for churches 68 and for dwellings 7, making in all, to March 1, 1888, for churches, 3,208, and for dwellings 106.

OUR NEW CATALOGUE OF PLANS for 1888 is just issued. It contains the plans for churches and dwellings described in previous catalogues, with quite a number additional. Some of our new plans are specially worthy of commendation. We will gladly send catalogue free of charge to any who wish to examine what we have with a view of selecting and ordering. If they wish only to see what we are prepared to furnish they should inclose twenty-five cents to pay cost of printing and

mailing. No wise building committee or individual will attempt to build either church or dwelling without first procuring satisfactory plans prepared by a competent architect. Send for our catalogue. Address A. J. KYNELL, D.D., LL.D., Corresponding Secretary, 1026 Arch Street, Philadelphia, Pa.

THE PAPER IMITATION OF STAINED GLASS grows into favor with those who select good patterns, and are careful to use it according to the printed instructions. Messrs. Price & Company have given careful attention to the preparation of this article and to the best means of applying it, and send full instructions in filling every order. For full information see their advertisement, and for samples, etc., address BENJAMIN D. PRICE & COMPANY, 1026 Arch Street, Philadelphia, Pa.

LAWS AND FORMS FOR CHURCHES. This book was not printed to make money, but to supply a long-felt want. Those who have examined it, and who realize the importance of care in organizing churches and taking title deeds, have but one opinion as to its value. Quite a number have ordered it, but a larger number are still without it. We shall be glad to receive orders to send the book to those who need it. Price, to ministers and churches, including postage, \$3 50. Send for circular. Address A. J. Kynell, D.D., LL.D., 1026 Arch Street, Philadelphia, Pa.

CHURCH EXTENSION NEEDS FOR 1888.

By collections only	\$236,000
For 200 special frontier churches,	
at \$250 each	50,000
For Loan Fund	114,000
Making	\$400,000

Of this, \$200,000 are needed before General Conference. Nearly that entire amount is required for applications already on file.

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Large or small panes of glass.

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PRICE, SIX CENTS PER SQUARE FOOT, SURFACE MEASURE OF WINDOW.

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If our patterns or colors are not satisfactory, we exchange without charge. A piece of wringer rubber roller about $1\frac{1}{2}$ inches in diameter by 3 inches long should be used in applying the paper.

We furnish them by mail at 25 cents each, or two for 40 cents.

We require that the paste be made exactly as we direct, using wheat flour of the best quality, scalding the batter with water that is undoubtedly boiling; that the oil and varnish must be of the best quality; that the paper be not applied when the glass is warm from the sun, or other cause, and that it shall not be exposed to frost until all is completed and dry.

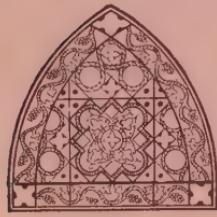
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(OVER)

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TESTIMONIALS.



REV. W. G. CONNOR, of Georgetown, Texas, writes, "Several years ago, your house furnished the colored paper for the windows of our chapel, and I write, hoping you have more of the same kind."

REV. J. G. GAMMONS, of Westport Point, Mass., says, "The paper which was put on the church at Westport Point, Mass., five years ago, gives splendid satisfaction."

JOSEPH W. BARNES, of Alexandria, Minn., wrote, January 1887, "As a steward of the M. E. Church in this place, I wish to say, that, during the fall of 1885, we applied your paper imitation of stained glass to the windows of our church, and are very much pleased with it. The paper appears to be all that is claimed for it."

After our paper had been tested for two winters at Clayton, Mich., Mrs. A. S. Van Astrand, when ordering more, said, "We like it very much."

REV. C. H. TREGLOWNY, of St. Thomas, Dakota, writes, "The paper is a complete success, and I will take pleasure in advancing its merits to my brethren."

REV. GEORGE E. TAYLOR, of Clay Centre, Clay County, Neb., wrote, Sept. 1886, "The beautiful little church, which we built here two years ago, after your plans, affords great satisfaction. The paper imitation of stained glass is in all respects a success. We like it."

REV. THOS. HALL, of Paterson, N. J., wrote, Sept. 1887, "The ladies are hard at work applying the paper. The work is new to them but they are taking great delight in it."

REV. C. F. KUPFER, of Kin Kiang, China, wrote, May 1887, "The paper looks very well. It has repeatedly been taken for real stained glass."

REV. N. M. LEAMED, of Tilton, N. H., wrote, June 1887, (when ordering more paper), "My churches at Minneapolis, Minn., and Los Angeles, Cal., are papered with your imitation of stained glass, and every body is pleased with the windows."

REV. J. WILLS, of Manitowoc, Wisconsin, made inquiry of Rev. Thomas Sharp, of Plover, Wisconsin, with regard to the advisability of using our paper, and received the following reply:—"The people of Plover consider the paper a success, and I concur. IF YOU FOLLOW MR. PRICE'S DIRECTIONS, which are as simple as A B C, you and all concerned will be ABUNDANTLY SATISFIED. Whoever puts the paper on the windows must follow Mr. Price's directions."

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(OVER)

SOME GOOD EXAMPLES.

We have always believed and maintained that the support of our benevolent work depends upon presiding elders and pastors. We have many good reasons for the faith that is in us in this respect. We have not learned of a single instance in which an intelligent, well-directed effort, has proved fruitless, and we have any number of instances reported by our correspondents of a degree of success which, if practiced by all, would immediately double our collections for Church Extension. We give a few good examples :

Rev. C. S. WOODRUFF, pastor at MONTCLAIR, N. J., Newark Conference, wrote some time ago :

I will not wait until our Conference meets, but send you our Church Extension collection *now*, that it may begin at once its good work. Last year our church gave \$40, and we wanted to increase it this year, so we held a prayer-meeting and prayed for the cause. Then we put this and the other benevolences before the Sunday-school, devoting certain Sundays to each. Then I preached on the subject and gave the people lots of facts, and urged the importance of doing *now* and not waiting until the future. Having carefully distributed envelopes prepared for the purpose I gathered in the amount which I now send to you, \$100.

Rev. J. S. JOSLYN, pastor at MILFORD, Mich., Detroit Conference, under the date of Feb. 10, writes :

I inclose post-office money order for \$26, our collection this year for Church Extension. For the last three years the collections for this cause on this charge were for 1885, \$10; for 1886, \$4; for 1887, 00; for 1888, \$26. I give these figures simply to prove that the people are more willing to give than some pastors are to ask. Owing to local causes this year is exceptionally hard for this community.

There is nothing like beginning in time. Train up a church, as well as a child, in the way it should go.

Rev. A. W. BUNKER, of SOUTH PASADENA, Cal., writes, Feb. 6:

Inclosed find draft for \$12, the collection of South Pasadena Church. Our apportionment was \$8, but we rejoice to make it fifty per cent. better. Our church is quite young; the Board helped us build last year. We have no missionary aid, but propose to take all our benevolent collections in full, and thus show our appreciation of the help rendered us by the Board of Church Extension; and also to do our share of the great work of bringing, through our benevolent agencies, a lost world to the knowledge of salvation.

Rev. J. MITCHELL. Presiding Elder of SANDUSKY DISTRICT.
North Ohio Conference, writes under date of Jan. 4:

Your circular of Dec., 1887, with apportionments for North Ohio for Church Extension this year, came in due time. The apportionment for Sandusky District last year was \$450. We raised \$708. Our apportionment for 1888 is \$468. We will certainly raise more than that. Rev. H. L. Steves, of Bloomville, where the collection last year was \$18, reports this year \$121; so we expect to go beyond last year. The apportionment has been made, and we will urge speedy collections.

We have many similar letters and hope to receive many more.

If all would do likewise we could soon make glad the hundreds of our preachers who are without churches and the thousands of people to whom they minister under disadvantages which make their self-sacrificing labors almost in vain.

ROYAL ARMY, ATTENTION!

Dr. W. A. SPENCER, Chaplain McCabe's successor as Assistant Corresponding Secretary for Church Extension and *ex officio* Commander of the Royal Army, issues the following:

In 1880 Chaplain McCabe commenced raising a royal army of ten thousand soldiers to pay ten dollars a year for ten years for Church Extension. It was in some degree due to these subscriptions that the Conference collections of the Church Extension Board made a remarkable advance. These in 1880 were \$69,782, and in 1881 nearly \$20,000 more and in 1883 nearly \$20,000 more. The gain of the Church Extension collections in 1883 over those in 1880 was \$38,651. There were enlisted during this time in the royal army about 3,000 persons, and the coincidence as to gain in collections and enlistments is at least suggestive.

In May, 1884, Chaplain McCabe was taken out of the Church Extension work to lead the missionary advance, and for more than two years the royal army was without a roll-call or leader. The entire books and mailing lists of this army were in the Chaplain's hands, and were not turned over to the Church Extension Board until more than two years after his promotion. The names and addresses of these soldiers, and the addresses of the larger share of the large givers to Church Extension, were known only to the tireless Chaplain, and were the record of the friends whom he had won to himself during sixteen self-sacrificing years.

These generous friends followed him to the Missionary Society, and the soldiers, left without roll-call or leader, naturally marched where his bugle led the way. For eighteen months there was no successor as Assistant Secretary of Church Extension, and the Board had no record of names or addresses by which to hold the army together.

It is quite easy to see how the collection for the Church Extension de-

creased more than \$17,000 during the year 1885. It was the stampede, the Bull Run defeat, of an untrained army without roll-call or leader.

Entering on my work in December, 1885, I found no lists of soldiers or addresses, and that many names of large givers to Church Extension were not on file in our office, Chaplain McCabe having had exclusive charge of that department. Some months later the lists of royal army names without addresses were sent me by Chaplain McCabe, and I commenced planning to reorganize the army. Of the three thousand soldiers it was not possible to reach ten per cent. without a mailing list, and it is not now possible to tell what proportion are still paying their ten dollars a year, as their payments are not made directly to our office.

During this period of disorganization two other movements were begun. Dr. Gray, as agent of the Freedmen's Aid Society, had commenced securing pledges for pastors to raise ten dollars a year for that cause, and Chaplain McCabe had commenced securing by cards "last end subscriptions" toward "the million for missions;" and both of them had been largely successful.

Late in 1886 I commenced re-enlisting the old army of Church Extension and securing new soldiers as far as practicable, and between Jan. 1 and July 1, 1887, made so great headway that \$7,400 was received at our office within four months after our first roll-call, on account of royal army.

Meanwhile our success stimulated the friends of other causes to increased endeavors. Dr. Gray's plan was enlarged and systematized by himself and Dr. Hartzell into the "Grand Army of Christian Educators," whose first complete statement will be found in the *MANUAL* for October, 1887.

Chaplain McCabe has also organized a "penny-a-day society" and otherwise utilized the same idea of permanent subscriptions.

The royal army salutes her younger sisters and rejoices in their great and increasing success.

These are now on the rolls of the royal army nearly 2,500 soldiers, without counting any of the ten-year-old soldiers enlisted by Chaplain McCabe except such as have re-enlisted in the reorganized forces.

If all of these shall stand by us we shall make a large gain again this year in our collections, though last year's collections were over \$11,000 in advance of any previous year in the history of the Church. We ought to gain \$40,000 this year to keep pace with the rapidly-advancing columns of the Missionary and Freedmen's Aid Societies, or the splendid brigades of consecrated women in the Woman's Foreign and Home Missionary Societies.

To make such a general advance possible we need that every soldier should know—

1. That each enlistment is perpetual until we are notified to muster him out. Any soldier, however, can be mustered out by sending me a postal-card at any time except during the month of June, when we are busy sending out the roll-call.

2. All pastors can join the royal army by promising to try to raise at least ten dollars by collections for Church Extension.

3. All money for royal army should be sent directly to our office, to the order of James Long, Treasurer Board Church Extension, as this is the only way we can give credit to the individual soldiers in our army records. At our last roll-call over \$7,400 were paid in directly to us, and perhaps as much more was paid to the Book Concerns or to the Treasurers at the Annual Conferences by the pastors, and we failed to get the record of the names and amounts sent in these other ways.

We need to have the money sent directly to our office within thirty days of the Fourth-of-July roll-call.

4. Any soldier needing to postpone payment beyond July 31 can, on applying to our office, secure a furlough for sixty or ninety days, and then answer promptly roll-call No. 2, Oct. 1.

5. Wherever royal army money is sent us a soldier's receipt will be returned, and also a pastor's receipt, to be used as a voucher at the Annual Conference.

6. All royal army money is counted to the credit of the charge and Conference where the soldier lives, unless he directs otherwise. The frontier fund money must be used in the frontier Conferences. Royal army money is a part of the regular Church Extension Collection and is credited in the same way as other collections.

7. Every soldier changing his post-office address should notify us of such changes, so that our mailing list may be kept perfectly correct. This is especially important in the cities and towns where there are streets and numbers to the addresses.

8. Every pastor in our Church is a recruiting officer for the army, and will be furnished circulars, enlistment cards, and reports, on application to our office, and the same aid will be gladly given to any church members who will assist us in securing soldiers. A few earnest friends in the West have given us great aid. A lady traveling in Kansas has secured us several soldiers. Will not every pastor help us speedily? The General Committee has asked for an increase of Church Extension collections of \$116,000 above the amounts paid last year. At least \$50,000 of the gain ought to be on royal army account. We have four months of famine before us—four months in which we need \$200,000 to help needy churches that are already building or must build immediately. If every pastor would enlist himself and get us one soldier we should have the entire \$200,000 by the 1st of August.

Send in your list of names and addresses as speedily as possible.

A PRESBYTERIAN VIEW OF METHODIST CHURCH EXTENSION.

The Church Erection department of the March number of *The Church at Home and Abroad* contains an earnest appeal for Presbyterian Church erection in California, which is

well worth the attention of Methodists as well. We reproduce it:

I send you a trumpet-blast this morning from this far-away field in the hope that it may awaken some corresponding echoes in the mountains and valleys of the East. We are having stirring times here, the like of which is seldom seen. *You are all asleep* about this great State. Take my prediction for what it is worth: When the twentieth century dawns upon us, when our population reaches 120,000,000, 10,000,000 of these will be in California. Did you ever think that California is almost as large as *five* such States as New York, with soil and climate also in proportion? People are flocking here from Europe, from Canada, and from all the Northern and Eastern States by hundreds of thousands; by car-loads, by train-loads, by ship-loads, one surging tide of humanity. But what are we—what is the Church doing? Especially, what is the Presbyterian Church doing? The inquiry (*Esther 4. 14*) comes to us like a sudden peal of thunder. Who can tell if we have "*come to the kingdom for such a time as this?*"

I give my own field as a sample. This single field covers an area of over 5,000 square miles, including four large growing towns, and yet the Home Mission Board says it cannot support, in part, one man in this vast field. It must be grouped with another field. This would give one man *seven* towns and an area of 15,000 square miles.

Now, as relates to the work of the Board of Church Erection. One town, where I preach twice a month, had, six months ago, about fifty inhabitants; now it has over one thousand. We were preparing to organize and to build.

Every thing here is done on red-tape principles. Now look at a picture. About the middle of April Presbytery meets. A committee is appointed. Then, say in May, the Church is organized. Now we want a building site. One is offered, but before we can get it according to law (*a*) a board of trustees must be elected; (*b*) articles of incorporation framed and adopted; (*c*) these must be sent to the capital to the Secretary of State for his approval; (*d*) a certified copy must be returned to the trustees (this may come in three or six months); (*e*) this certified copy must be taken to the county seat and filed by an attorney. Our county seat is eighty-five miles distant over a high range of mountains, and the cost of the trip, aside from any expenses in the city, is \$17 75. Now we are ready to commence a petition to the board for a grant for aid, and if we get a grant at the end of twelve months from first commencement we do well. Now look at other churches. At the town of which I speak I preached twice a month and the Methodists the other two Sabbaths. There is but one house where we could meet. The district had outgrown its school-house and is building a large new house, and we occupied the old one.

But I found when I went last Sabbath the Methodist minister who preached there occasionally had telephoned the presiding elder. He telegraphed the Bishop. In less than two weeks they purchased the house,

organized a church, placed a permanent minister, hold the key, and we are left in the cold. Thus by their incisive practical policy they accomplish in less than two weeks what we, with our cumbrous policy, could not accomplish in eighteen months; and what is true of this is true of every important field on this coast. The *Church* is with them the corporate body.

There is not an important point in the State they cannot reach and control, or desirable property they cannot possess in seventy-two hours; and yet in the East the Churches wonder, and charge us with inefficiency and want of adaptation to the work. I can only say, When the Churches and people wake up in the East they will open their eyes wide to the fact that the glorious golden harvest has been gathered by others, while a few straws are left for us to glean. These are a few of the facts.

I leave it to wiser heads to suggest the proper remedy, only saying the remedy must be speedy and effective or the golden opportunity will pass from us never to return.

The editor of *The Church at Home and Abroad* comments on this appeal as follows:

The Methodists may be the cavalry of the great army and the Presbyterians the heavy artillery, but in the end it will be found that both arms of the service have been necessary, and that in the long run they have done equally effective work. It is a great deal easier, when we are all aflame with enthusiasm and impatient with the slow movements of our brethren, to see the infelicities of the system under which we are marshalled than to mark the weakness and the hinderances that beset the progress of others. Perhaps if our brother were to consult some good Methodist preacher he would find him bemoaning the fact that he could not employ at times Presbyterian tactics.

We heartily concur with these editorial comments. The earnest work of every evangelical denomination is imperatively needed, not only in California, but in all the Western States and Territories where similar conditions exist. We have received numerous complaints from our Methodist preachers quoting the more effective work of Presbyterians and Congregationalists with their supposed less amount of "red tape" as an example for our imitation. The fact is that in such a work, extending through such vast territories, we all must be governed by well-matured regulations which seem to many objectionable, and energy such as this Presbyterian brother displays will be quite certain to find some way to the needed flexibility, or of adjustment to wholesome inflexible rules.

DE TOCQUEVILLE, on his return to France after studying the genius of our American institutions, made this report to the French Senate :

"I went at your bidding, and passed along their thoroughfares of trade. I ascended their mountains and went down their valleys. I visited their manufactories, their commercial markets, and emporiums of trade. I entered their judicial courts and legislative halls. But I sought every-where in vain for the secret of their success until I entered the church. It was there, as I listened to the soul-equalizing and soul-elevating principles of the Gospel of Christ, as they fell from Sabbath to Sabbath upon the masses of the people—then I learned why America is great and free and why France was a slave."

GLIMPSES OF THE FIELD.

AUBURN, WALSH COUNTY, DAK.—A Methodist-Presbyterian lady recently wrote to Lewis Miller, of Akron, O., a letter which has found its way into our sanctum. The following extract gives the chief points in the case :

Almost nine months of last year I spent in Northern Dakota. I was a Methodist while there, not in name, but in nature. I heard no sermon that was not delivered by a Methodist Episcopal minister. I wrote you last July, asking for a Sunday-school library for the Methodist Episcopal Sunday-school in Auburn. In response your Book Agents, Cranston & Stowe, sent us a nice little library of over twenty volumes of very good books. One thing, however, they need much more than that library, and that is a house of worship. The town is a station on the St. Paul, Minneapolis and Manitoba Railroad, running from St. Paul to Winnipeg. There are four large grain elevators, several stores, and a goodly number of dwellings. There are also several saloons, but as Walsh County has voted against the sale of liquor these will soon close, for the people of the surrounding country are in earnest. They worked hard for the local option part of the election. Auburn is the market-place of the people for miles east and west. The minister who preached there last summer said he had a more intelligent congregation in the little school-house than in many of the churches. There is no church for seven miles north or six miles south, and many more miles than that east and west. The only other church organization is the Norwegian Methodist Episcopal. Auburn should be made a stronghold for Christ. The great need of the Northwest is less devotion to the mighty dollar and more devotion to Christ. Children are growing up in ignorance of religion. I have met bright, sweet, intelligent boys and girls, not morally bad, who never hear the

name of God or of Christ except in profanity—many who never heard the Bible read or prayer offered ! That Christ and Christmas were in any way connected never occurred to them. One little Catholic boy knew Christmas was some one's birthday, but did not know whose. O, for a church in Auburn and a born home missionary to go from house to house, Bible in hand, and teach and persuade the people to fear God and keep his commandments !

I have thought and prayed so much of this matter since I came back to Ohio, that it seems to me that the Lord must be in it and put it in my heart to write this to you. I am a Presbyterian, and I like to see Presbyterianism prosper, but would not divide a good Methodist congregation to make two poor congregations, one a Methodist and the other Presbyterian. "Our land for Christ" is the motto of our Presbyterian Home Missionary Society, and that is my motto. "Our land for Christ," not merely for Presbyterianism or Methodism. While in Dakota my earnings by teaching were equally divided between the two denominations.

Now what I want is this : Cannot your church in Akron or your denomination in some way make a special effort in behalf of Auburn? I wish that all the Christian people in your Church—yes, in all the East—could be transferred to the North-west and see and feel the needs and opportunities there. I know that hearts and purses would be opened, and not only Auburn, but other needy places would receive responses that would make the whole country glad. Those growing towns should not be without a house of worship through another summer.

SHERWOOD, MICH., (Michigan Conference) has passed through some severe trials which at one time threatened the very existence of the society. But under the leadership of Rev. N. L. Bray, the efficient presiding elder of the district, with the timely aid of our Board of Church Extension, victory was wrung from seeming defeat. He tells the story as follows :

We rejoice greatly in the timely aid coming to us for Sherwood Church. I spent three days with them, including the Sabbath, January 1, and under the inspiration of the promise of \$200 from the Board of Church Extension, and another \$200 from the district outside, we were able to make full provision for the purchase of the church. It was built by a man who was expelled from our Church for heresy, after which he returned to his old charge and took more than half the church with him, predicted the overthrow of Methodism in these parts, and built the church and a college, all of which have been sold under mortgage. The college is owned by private parties, and the Methodists own the church. It is a beautiful edifice, and will serve our people for forty years if nothing serious happens.

I hope the donation will be a further inspiration to increase the Church Extension collections on the district.

Please accept personal thanks for your interest in the church.

LONOKE, ARK., LITTLE ROCK CONFERENCE.—See what comes of a small grant in aid of a small congregation of poor people. We suspect that pastor J. W. Jackson, who writes about it, was educated in one of our many schools of the Freedmen's Aid Society :

The Lonoke Church, known as Crawford's Chapel, for which we received aid from the Board of Church Extension (\$50) donation, was dedicated Sunday, January 1, 1888, completed and insured for \$376. There is not one cent of debt hanging over it. Three young men came forward and joined the church on probation. We now have the nicest church in town for worship for my race. The church is beautifully papered inside, nicely painted, well lighted, and imitation stained-glass.

We now have the largest congregation in town. We also held our fourth quarterly meeting, and the stewards were bold enough to ask the presiding elder to make it a station.

Praise God for such wonderful success and for such a wonderfully succeeding church. We now have the ascendancy, and by the grace of God we intend to hold it.

Receive our heartfelt gratitude for your prompt attention, and our earnest prayers for your continued usefulness to our grand old Church.

A MEMORIAL CHURCH.—Rev. Dr. B. H. Crever, of Central Pennsylvania Conference, has provided a beautiful and Christian monument to the memory of his sainted wife. During life she delighted in the house of God, and now her monument is a beautiful church in Petersburg, Pa., costing \$7,000, the larger part of which was furnished by Dr. Crever. Chaplain McCabe, who assisted at the first service, says :

That the exclamation of all those experienced in church building as they crossed the threshold on Sabbath morning, November 27, was, "All this for \$7,000!" Rev. C. T. Dunning, the pastor, hoped to be able to dedicate on that day, but we failed to raise all the money by \$1,000, so that another day was set for the dedication and time allowed to complete the subscription. It is a great undertaking for the little village, but they will measure up to it, and then they will have a church which can serve as a model to the country around. The plans came from the Church Extension rooms, and the stained-glass, which is a marvel of beauty and good taste, came from a firm in Pittsburg. Those contemplating building a church this winter, or in the spring, would do well to look at the church at Petersburg.

BENKLEMAN, NEB.—We have before us a photograph of our new church by plan No. 19 A, of size 28x50, which was built with our aid of donation \$250 and loan \$500, at Benkleman

last summer. The ground on which it stands slopes toward the front, and so they have leveled up by putting a basement under. It presents a beautiful appearance. Rev. W. S. Blackburn, pastor and one of the trustees, has given us an interesting report of the progress and cost of the building, which was dedicated late last year. They were delayed, and imperfect work at the beginning had to be rejected and torn down. They then procured first-class workmen and completed successfully. Brother Blackburn says:

The plan above the basement was carried out in every particular except one—tower a brick veneer instead of drop siding. The frame was strongly built and sheeted outside, then veneered with good first-class brick; has all the appearance of a solid brick structure. It is the best church in West Nebraska Conference, and is called by outsiders, "The gem of the Republican Valley."

Since we began this enterprise our membership has increased from 12 to 80, and the congregation from 35 to 150, and we are still growing. You have aided many worthy enterprises within my observation, and I have been in the ministry for thirty-five years. I have never seen a more worthy case than this one.

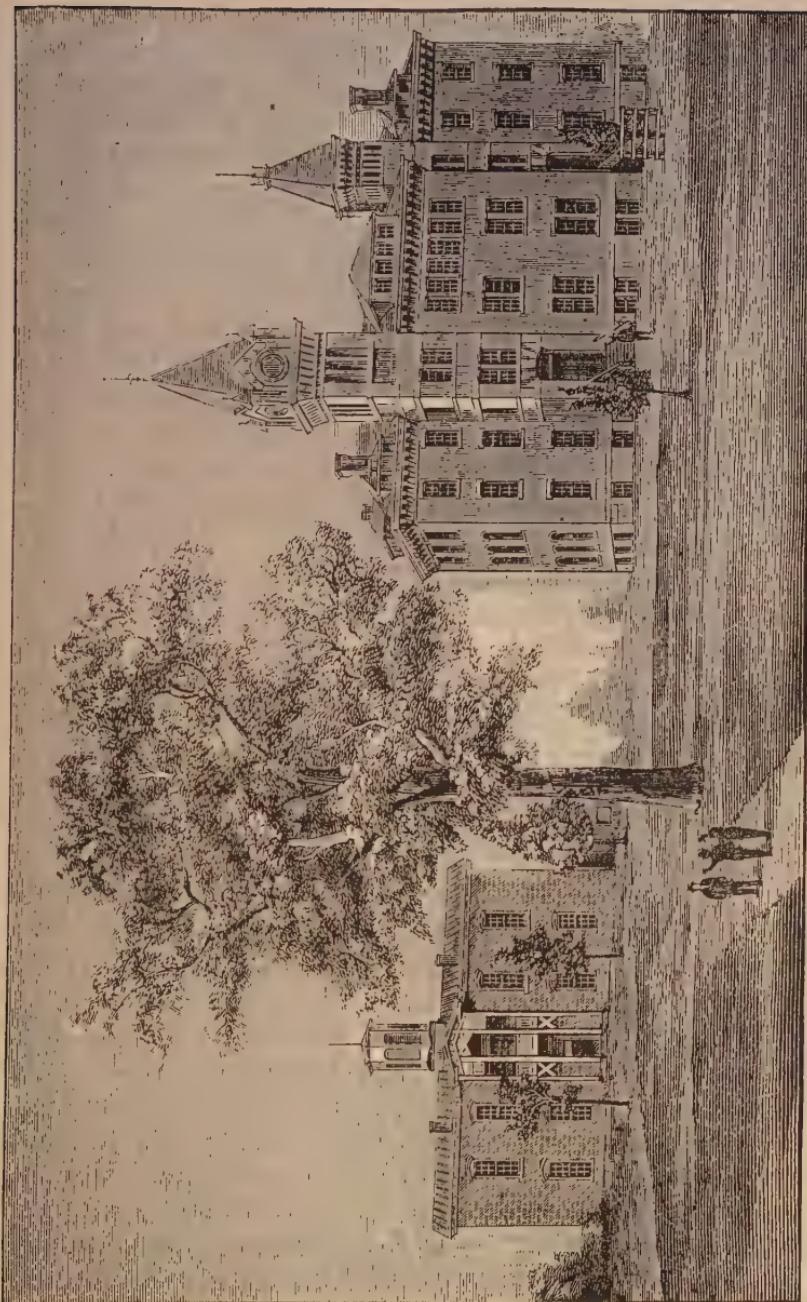
Rev. P. C. Johnson had charge of the dedicatory services, and in a short time raised on good subscription \$1,800, the amount needed to cover the remaining indebtedness.

The entire cost of the Church was.....	\$4,325
We had collected before dedication.....	\$1,650
Had made subscriptions.....	125
Your donation and loan.....	750
	<hr/>
	\$1,800

We raised at dedication in good subscription as stated, and since converted into notes payable in three, six, nine and twelve months, \$1,800, thus covering the entire cost of the building.

Our crops in this part of Nebraska have failed this year. This will make it necessary to give time on our subscriptions, and we must, therefore, ask for an additional temporary loan.

This church is forty miles west of any other this side of Denver, Col.



RUST UNIVERSITY, HOLLY SPRINGS, MISS.

FREEDMEN'S AID SOCIETY.

THE WORK OF THE FREEDMEN'S AID SOCIETY.

BY REV. C. E. LIBBY, PRESIDENT OF RUST UNIVERSITY.

THE Negro population of the South is fairly estimated at nearly eight millions of persons, a majority of whom cannot read or write.

Certainly they were not responsible for this in the past, and, to quite an extent, are not in the present ; rather we as a people and our whole country as a nation are the parties principally at fault. This last fact is an index-finger pointing to the path to be trodden, namely, that of providing for their enlightenment.

The illiteracy of this race whose fetters have been broken, and who, by Congressional enactment and the will of the people, are made potent factors in all things in which are involved our highest concerns, such as our material, social, educational and religious interests, is destined to more than retard the nation's progress and mar its grandeur unless dissipated by Christian education. But that which presses itself most forcibly upon the attention of those actively engaged in the work of education among this people is the necessity of giving them an intensely Christian education ; that which shall include body, intellect, and moral nature, so that conscience may be sensitive and the judgment wisely controlled. It is evident that no man will act or live better than he knows unless it be by accident ; therefore the urgent duty of the Church is to uplift by imparting knowledge.

This people is hungering for intellectual food and thirsting to drink from wisdom's sparkling waters. No man of breadth of mind and Christ-like heart can look into their anxious faces and listen to their pleadings for an education without praying for means to meet these cries for help, and without groaning in spirit because the Macedonian cry is not speedily responded unto.

Among the means operating to accomplish this work is Rust University, located at Holly Springs, Mississippi. The location of this institution is very advantageous. The casual observer can but recognize this. Holly Springs is situated on the highest elevation of the State, and is doubtless one of the most healthful points in all the South. It is also an educational center. "The powers that be" built at this point in the South wisely.

In Mississippi alone there is an estimated population of six hundred and fifty thousand negroes, and there are regions beyond the limits of this State reached by the influence and facilities of this school far more effectively than by any of the other schools of the South. It is safe to estimate that one eighth of the colored population of the country, or, in other words, one million persons, are being reached and their character molded by the influence and the Christian education of this school.

Naturally the question arises in the mind of the reader unacquainted with the management and working of these means of education, "What is the *modus operandi* of this work?"

As it relates to Rust University, the answer is as follows: The courses of study are equal to those of the average schools of the North. When the work of the entire course of eleven years is completed the student is graduated with the degree A.B. or B.A.

But this does not cover all the instruction given; the young men are taught daily in carpentry, and young men and women who are adapted to the work are selected and taught typesetting. Still more than this is being wrought, for the Woman's Home Missionary Society has two homes here for the girls of the university, presided over by two accomplished and efficient matrons. Here cooking, sewing, dress-making, and millinery, and all that goes to uplift the womanhood of the race, are taught. This is of almost inestimable importance, for here a lever is brought into use which uplifts the race by establishing homes where intelligence, purity, and righteousness shall prevail. The Church cannot afford to lose or for a moment lessen its hold upon this lever, or disconnect these homes from our universities.

Since the article of President Libby was received the beautiful university building, represented by the preceding picture, has been burned. We insert the following account of this sad event by the president:

RUST HALL BURNED.

Rust University still lives, but Rust Hall, which was the main building of the university, and probably the finest school-building in the State of Mississippi, is in ruins. No day in the history of this university ever dawned more propitiously than the 7th of March. About two hundred and twenty-five students were in attendance. The chapel exercises were full of enthusiasm. The recitations were pursued with zeal and cheerfulness. But about fifteen minutes before twelve, while all in the building were intent on their duties, the alarm of fire was given. Great volumes of dense black smoke were issuing from the roof and attic. Efforts were made to extinguish the flames, but when the door to the attic was opened the entire apartment was found to be in flames. When it was known that the fire could not be put out an attempt was made to save the property of the students and the furniture of the hall. The third floor was used as a dormitory for the students, and about sixty were rooming there at the time of the fire. The fire made such rapid progress that none of the beds or furniture on that floor were saved, and many of the students lost all they possessed.

The ceiling of the chapel had partially fallen when the alarm of fire was given, and it was impossible to enter the room to save any thing. The library, which had just been furnished with new cases and contained between 1,200 and 1,500 volumes, together with all the natural history collections, was a complete loss. Most of the property of the teachers and students who roomed on this floor was saved.

On the first floor were the recitation-rooms, the parlor, and the president's office. The furnishing on this floor was largely saved, but many of the desks and benches from the recitation-rooms are so badly broken that they are of little value. In the basement were the kitchen, the store-room, the dining-

hall, the laundry, and a few rooms for students. Most of the things on this floor were saved. The fire originated over the chapel, in the space between the ceiling and roof, probably from a defect in one of the chimneys, and it is thought that it began about nine o'clock, when the fire was hottest in the chapel stoves.

Rust Hall was erected in the year 1882, at a cost of \$20,000, and the library and furnishings were worth \$5,000. The loss was partially covered by insurance. Although it is great we are not despondent. Rust University is not burned, although its hall is. The university cannot die so long as its students and teachers and friends in this State and throughout the whole country live. We firmly believe that the same spirit which prompted our friends to purchase this property and build the former building will be manifested in this hour of need. We must have help, and that speedily. "He gives twice who gives quickly." To all we extend the Macedonian cry, "Come over and help us." Meanwhile our work will not cease. Recitations will begin Monday, March 12, in old McDonald Hall, the building which was used before the new hall was built. Provisions will be made for all who wish to attend the college, and none of our students need leave and none need stay away because of the loss of our hall. The president, the teachers, and the students wish to thank the town people for their kindness manifested in assisting to save the goods, for their words of heartfelt sympathy and for their generous offers of assistance. Come one, come all, and help us. Help us with clothing for the students who lost every thing, help us with bedding and furnishing, help us with money, and help us with your prayers. Many friends of the university have written to learn whether the building will be replaced. Although we have not heard from the managers of the Freedmen's Aid Society, we feel safe in saying to all that Rust Hall will be replaced as soon as possible. The Society has met with a great loss in the destruction of the building, but it still has a large amount of property here, and, more than that, almost all the students are left. Our duty is to do all we can to aid the Society and to pray God that he may open the hearts of the people so that they will give largely to it. We

may be certain that while God leads and the great Methodist Church pushes we shall not lack for means to carry on this great work of education in the South.

THE MOST FRUITFUL MISSIONARY FIELD.

BY GEORGE W. CABLE, ESQ.

The benevolence of Northern men and women, yea, and even of Northern children, helped to establish in the South these missionary colleges, these educational missions, wherein not the black man alone, not the black woman alone, but every one who was qualified with orderly behavior and a rational intellect might come and get, not only an education, but a Christian education, and not only a Christian education, but a Christian American education. These institutions, standing out in the darkness when nothing else stood by them, when the land was racked and torn and bled afresh under the agonies of reconstruction, these institutions began and carried on the blessed work of raising up leaders—intellectual leaders—among the black people, for the guidance and stimulation of the colored race toward the aspirations of American citizenship and Christian intelligence.

These institutions, these missionary colleges in the South, have carried the torch of liberty, these have upheld it, these have taught American citizenship, these have given to the Southern States 16,000 colored teachers, when nobody else would teach the poor black boy—nay, or the poor white boy either. Seven millions of people concerned in the matter, and the National Bureau of Public Education reporting year after year that the reason why there are 600,000 colored youth out of the public schools is not because they don't want to go, but because there are not school-houses and school-teachers.

Here is the mightiest, the widest, the most fruitful, the most abundant, the most prolific, missionary field that was ever opened to any Christian people. It is right here at your doors. It is not across the Pacific Ocean, and it is not down yonder around the Cape of Good Hope. Right here at our doors is the greediest people for education and the Gospel there is on the face of this earth, not counted among our white

race. I suppose that ninety-nine one hundredths of those who generously give to this cause believe to-day that it is being given to in generous proportion. Ah! you never figured on it. Why, if you knew the national value of this work, to say nothing of its gospel value, you would quadruplicate it before the year is out.

SOLVING THE PROBLEM.

The overthrow of slavery and the removal of the evils resulting from it are the perplexing problems of the age. Slavery has been the great curse of this New World. It has blighted every thing within its reach ; tarnished the nation's fame ; impoverished its soil, and dishonored its inhabitants. It has inflicted fearful wrongs upon its victims and provoked the just judgments of Heaven.

Great confusion of thought and plan prevailed in regard to the nature of this evil and its removal. The problem of emancipation proved too intricate for mere human effort, and our ablest statesmen and divines acknowledged their inability to furnish wisdom sufficient for its solution. God, in his providence, came to our rescue, in the fires of civil war, which burned the yokes, melted the chains, and gave freedom to the slaves. Every step in the progress of this great movement, from the prison-house of slavery to the temple of liberty, has been under divine guidance, and has been marked with divine favor.

The work of preparing these millions of ignorant freedmen to discharge the duties imposed upon them by their new relation, brought about by emancipation, now furnishes the most important factor in the solution of this problem.

It is not enough to break the chains that held the slaves in bondage. The ignorance and degradation resulting from centuries of oppression must be removed. Emancipation shivered the fetters from the bodies of this race, but it left their minds locked up in ignorance and superstition. To allow this people to remain in the condition emancipation left it involves the problem in additional difficulties without removing the danger. Neither demagogues nor anarchists nor ignorant leaders can be allowed to control this neglected population.

It must be brought under the influence of the intelligent Christian teacher and preacher. It is not sufficient to grant the right of citizenship; ability properly to exercise this right, derived from Christian education, should accompany this prerogative. It is not fair to demand freedom on the ground of manhood and then treat the recipient of it, on account of ignorance or color, as an outcast. This vital question of humanity will never be permanently settled until the recognition of the negro's manhood is secured and equality of rights in Church and State granted.

The progress thus far from slavery to freedom has been achieved with safety only under the influence and guidance of the Christian Church and her teachers, and without intellectual, moral, and spiritual training this emancipated people cannot retain its freedom, but will lapse back again into a state of degradation worse than that from which it has been raised.

We have reached the most important period in this whole struggle, and the one upon which all that precedes depends for permanent success. What we have done in this work will be lost, or become of little avail, unless the duties connected with the present condition of this people are faithfully discharged. If our educational work shall be prosecuted with the wisdom and vigor that its magnitude and necessity demand; if this people shall avail themselves of the advantages provided for their elevation, and achieve character and repute for industry, intelligence, and integrity, then shall the solution of this difficult problem be satisfactorily secured and the highest anticipation of those long engaged in efforts to destroy slavery and remove its effects be realized.

All legislative action that attempts to uplift this people in a mass will prove a failure. It can only be accomplished by individual intelligence and morality. The people must be instructed and stimulated in regard to personal duties and responsibilities. Christian character must be developed, and this will entitle its possessor to universal respect and confidence. These grand results can only be secured by the faithful preaching of the Gospel and the earnest efforts of the thoroughly-qualified teacher.

Our national statistics inform us that the freedmen, in spite

of doleful predictions, are rapidly increasing, and there is no reasonable expectation of the dying out of the race. There is no prospect of its general removal, either voluntary or involuntary, to some foreign land. There is no probability that it will colonize in any of the Southern States, where there may be concentrated a preponderance of blacks to the exclusion of whites; for the white population in any State will not consent to give up its territory and historic fame to the blacks. There is no probability of such a mingling of races as shall bleach out the blacks, as freedom has checked the tendency in this direction. We are forced to this conclusion—that these two races will remain distinct in this country, dwelling in peace and harmony under the same government, freely worshiping the same God, sharing in the common advantages of the nation, and contributing, by their lives and property, to the common defense and prosperity.

Rome was distinguished for love of conquest and empire; Greece for eloquence, poetry, and art; and the proud boast of these United States should be love of freedom and equal rights. The country should cherish with quenchless fervor the vital truths of the fatherhood of God and the brotherhood of man, upon which our free republic is established, and recognized as the beacon-light of the oppressed nations of the earth.

A QUARTER OF A MILLION.

Our Board of Managers, after a careful survey of the field and discussion of the increasing responsibilities of the Society, directed that an appeal be made to the Church for \$250,000 a year. The Bishops, by a unanimous vote, had already approved this call. There is no doubt but this amount would be raised if the presiding elders and pastors could more fully understand the magnitude of our growing work. The success of twenty years only opens broader fields and compels larger expenditures. Our three thousand pulpits among the poor colored and white people in the Southern States must be better supplied.

BOARD OF EDUCATION.

PREACHERS FOR THE BILLION.

TO-DAY the United States is a nation of sixty millions. At present ratios this population doubles oftener than once in thirty years. Men now in middle life may see one hundred, and scholars now in our schools may see two hundred millions, and our grandchildren may see four hundred millions of people in this country—more than now obey the scepter of China. That four hundred millions may be a billion long before our great-grandchildren are dead, or more than two thirds as many as the present population of our world.

What manner of men are these to be? Some things about them are already assured.

1. They will speak the English language; which, many of the greatest non-English scholars of to-day admit, will be the universal language of the civilized earth by the year 2,000 A. D.

2. They will retain the present republican constitution and government of America. That has been fire-tested and is going to stand.

3. They will retain and vastly develop the intellectual, scientific, mechanical, and industrial civilization we now have. America will become the world's college, laboratory, workshop.

4. They will be, by simple force of political and intellectual gravitation, the head of the Anglo-Saxon world, and that will mean the headship of the world. Only the decay of the Anglo-Saxon, or, more broadly, the Teutonic, stock can give any other a chance for leadership for centuries to come. And America may be the leader of the Teutonic world, and so of all the world, by or before the year 2,000 A. D.

5. There is one other factor in this problem unmentioned yet, but by far the profoundest, most potential of all; namely,

the religious factor. *What are these hundreds of millions to be in their religious life and work?*

The Protestant evangelical form of the Christian religion has made the Teutonic stock, especially its Anglo-Saxon branch, what it is to-day. It has done this during the last three centuries.

But what is it to do now, and next? What evangelical Protestantism is and does is to determine what America will be and do. Two principal forces antagonize evangelical religion in America; namely, rationalism and Romanism. Rationalism is neither organic nor organizing. It is a disorganizing and disintegrating atmosphere of laxity in thought and morals, which can only be successfully met by the tonic energy of high religious life and teaching. As a "learning" it is defeated and decaying already, but as demoralizing languor it is potent to encourage the moral decay of the nation. Romanism, on the other hand, is one of the most highly organized and organizing forces in the religious world, and one of the most potent and aggressive. It is better than rationalism, as something is better than nothing, but for the same reason it is more dangerous. Rationalism has no "plan of campaign;" it is merely a drift, hardly a current. Romanism has the compactest and most ambitious "plan of campaign" in the religious world. It aims to possess America and make it the throne of its future dominion of the world.

What is the process of defense against these forces? It is one and the same against them both. It is to *evangelize* and *organize* for vital Protestantism. What is the greatest evangelizing and organizing power in America to-day? Do not the candid and thoughtful acknowledge that it is Methodism?

Rationalism would dissolve all bonds of religious life and so of moral order, and make our coming millions a colossal France or Germany. Romanism would compact it into an ecclesiastical despotism, then a political imperialism, then a bloody chaos.

Methodism, by mere fact of numbers as well as spirit and organization, must face a great responsibility as to the future of America. And who must be the leaders in this struggle? The Methodist ministry. And whence must they come? Mainly, as always and in all churches, from the ranks of the

respectable poor. And how are they to be raised up? By sound conversion, divine call, and thorough education. Who is to educate them? The Church, by both providing the schools and supporting the students or assisting them in self-support. Where does the nation get its officers for army and navy? It provides West Point and Annapolis for them, and then gathers boys from all over the United States and trains them. An entered cadet is the servant of his country from the day of his matriculation, and just as much entitled to support while studying for his country as while fighting for her.

The Church is coming to a similar position with regard to her students for the ministry. They are the cadets of the Church militant, and just as much entitled to be cared for while studying for the Church as while preaching for her.

Romanism knew this long ago. She takes her promising students from her parochial schools and sends them through college and theological seminary, and, if especially brilliant, to the great College of the Propaganda at Rome. They may not come back profoundly spiritual, but they are profoundly devoted to Rome, and their wits have been sharpened upon some of the best minds in the world. They are well-forged blades, keen and polished, tempered to cut and flashing as they cut.

No ministry that is not highly educated as well as spiritually inspired can be a thoroughly effective instrument in the coming battles of religious thought in America.

That the Church should aid her young men and women preparing for her service is not only sound policy but common honesty, and in many cases an absolutely indispensable condition of their success and health for future usefulness. Our present millions demand the best gospel teaching we can give them, and twice as much of it as all the clergy in America can now supply, not to mention the vast demand for foreign missions and for other learned professions. But the clergy for the hundreds of millions, whence are they to come? The Church of to-day must build and endow the schools, and educate and train the men who are to evangelize the billion. May God give the Church the Spirit of prophecy in this matter!

G. L. T.

FACTS FOR CHILDREN'S DAY TALKS.

The supplement of the Children's Day Service for 1888 has much valuable matter for Children's Day addresses. It is now ready, and may be ordered of Phillips & Hunt, or Cranston & Stowe.

Geographical distribution of the money granted by the Board from its foundation to January, 1888:

Eastern States.....	\$26,824
Middle States.....	48,418
Western States.....	63,489
Southern States.....	35,546
Miscellaneous	6,200
Total loaned to 2,220 students.....	\$180,477

102 loans have been wholly repaid; 89, partially. Some have been remitted in consideration of service in the missionary field and frontier. Amount of loans wholly repaid in cash, \$11,218 26.

The first year \$300 were loaned. For 1888 the appropriation is \$32,500, the largest ever made.

More than 200 women have been aided, many now on mission fields

DOES THE BOARD OF EDUCATION DO ANY GOOD?

Read the following:

VERMONT METHODIST SEMINARY AND FEMALE COLLEGE.

In this Seminary since September, 1882, the Board of Education has aided fifteen young persons: nine gentlemen and six ladies. Of the nine gentlemen, one is a physician, three are in the ministry of the Methodist Episcopal Church, and five are preparing for the same. The last propose a full college course, and one or more a theological course before entering the ministry. Of the six ladies, one is doing grand work lecturing on missions, one is in college fitting for a Christian teacher, one is a teacher in our public schools, one is teaching to help herself along in this seminary, and two are in our junior class. The last three are preparing for Christian teachers. Every one is a faithful worker for God and will be *efficient*. No one has received aid who could remain in school without it. I do not see where money could be put to do more for Christ. So long as the call continues for consecrated, earnest, educated Christian laborers, so long will be the call to the Church to aid those whom God has called. With us here to refuse aid would virtually be to send away those whom God has called to his work; for almost without exception the called of God among our young people are too poor to secure an education.

E. A. BISHOP.

SECRETARY BOARD OF EDUCATION:

DEAR SIR: The aid I have received from the Educational Fund has obviated the necessity of my staying out to teach and earn the money. It

has shortened the time of getting a college education in my case at least two years. To my personal knowledge there are a number of young men in Wesleyan at present who would never get a college education were it not for this or similar aid. Yours respectfully,

SECRETARY BOARD OF EDUCATION:

It was a knowledge of the help that I could get from the Board of Education that decided my going to a Conference Seminary. Again, it was the same fact that determined my coming here to college.

It is pretty certain that without this aid I would have spent my life without a college course. Sincerely yours,

MIDDLETOWN, CONN., *January 27, 1888.*

SECRETARY BOARD OF EDUCATION:

My father is a farmer in a Western State, who can ill afford to spare me my time. The loans from the Board, supplementing what I receive from friends, enable me to remain in college. Further, I am not compelled to do much outside work, and can therefore, with attention undivided, do twice as good work in my studies. Yours very truly,

NOTICE.

The Executive Committee of the Board of Education, in view of the call for help in our schools beyond its ability to meet, and of the great expense of publishing and mailing the Annual Report (about \$1,200), and in the same year of the Quadrennial Report to the General Conference in addition, has unanimously determined to publish only the Report to the General Conference. This will be issued May 1, will cover the work of four years, and will be published in sufficient quantity to meet demand. As all those who have sent money to the New York office have had vouchers sent them, the committee believe no harm can be done any contributing church or pastor. The character and extent of publications by the Board is under renewed consideration, the one anxiety being to use the sacred money in its hands so as to help the largest number effectively.

METHODIST BOOK CONCERN.

NEW YORK HOUSE.

We give the space allotted to us this quarter to a correspondent who thus writes in regard to some of our recent publications adapted to family reading and Sunday-school libraries :

MESSRS. PHILLIPS & HUNT :

I have just read *The Life of John Wesley*, by John Tilford, B.A., \$1 50.

The "Lives" of John Wesley will never cease to interest thoughtful readers, and, numerous as these already are, there is room for another. The author is in full sympathy with the subject. In his skillful hands the life of John Wesley is as interesting as a romance, and Wesley's grand figure stands out none too prominently on the pages of English history as one of the greatest men of his time. On account of its vigorous brevity the work is especially adapted for popular use; for, while we have a life-like portraiture of the great founder of Methodism, cumbersome details are avoided. Wesley's characteristics, too, are impartially handled, and, though it is evident the writer's admiration for him is unbounded, the disposition to paint him as he actually was is not less apparent. We are given a true and vivid picture of the family life at Epworth, and are shown the commanding influence that his mother, who was also the real mother of Methodism, exerted over her illustrious son and the Church in its formative period. The intense mental and spiritual struggle that Wesley himself underwent is clearly depicted, and those who may have to pass through a similar ordeal can find comfort and help in the fact that so great a theologian as the founder of Methodism for years endured a terrible religious conflict in his breast. The influence that Methodism immediately exerted in the community where it was established—an influence which finally permeated every stratum of society—is also shown. Altogether, as a study of the development of character, and of different phases of religious life, and of the marvelous origin and growth of a new religious sect, it is a remarkable book. *Royalized*, by Reese Rockwell, \$1 50, is a fascinating story, skillfully executed and pleasantly written. There are numerous surprises in the book, for many of the situations are unusual. The scenery and dрапery of the narrative are freshly contrived and neatly managed. The story evinces good descriptive powers and considerable penetration on the part

of the writer into that mystery of mysteries, human nature. It is essentially a temperance story, and the terrible wreck and ruin which strong drink brings to a family is graphically depicted. The pitiable condition of the drunkard's motherless children as they hover over their dying baby brother is a scene to touch the hardest heart and to make one forever an enemy to intoxicants. The contrast between the brutal degradation of the inebriate father and the innate nobility of his son, Grand, who is the hero of the book, is most striking. A boy who could make so manly a fight for respectability and an honest livelihood for himself and sisters, with the dead-weight of such a father dragging him down, certainly deserves to be royalized in the hearts of his friends. So powerful a life-story as this must appeal to the reader's higher nature and exert an ennobling influence. The tendency of the age seems to be to make young women more independent. New avenues of employment are being constantly opened up to them, and both necessity and disposition are forcing them out into the world to earn an honest livelihood. *Self-Reliance Encouraged*, for young ladies, indicates the principles and possible measures which will insure honorable success here and hereafter. It is not an easy thing for a woman to stand alone in this great busy world. One understands better what it means after she has tried it. Such a one needs all possible help, and this book, which has been written especially to aid this rapidly-increasing class of young women who are thrown on their own resources, supplies a felt need. The writer, James Porter, D.D., who for many years was the pastor of a large number of self-supporting young ladies, and who made a study of their difficulties and requirements, here discusses subjects pertinent to their peculiar situations and gives advice which he considers, from long observation, to be especially applicable to their circumstances. These admonitions to young ladies are direct, and strong, and kindly. The writer proposes to them to live on the side of right and of safety here and hereafter, broadly and squarely out of harm's way. The book, though small, is neither narrow nor limited; for the themes treated here are of the utmost importance both to this life and the great future. It teaches forceful lessons in regard to the selection of the best society, personal economy, health, mental cultivation, marriage, the observance of the Sabbath, and moral obligation. The two closing chapters are on religion, what it is and does, and moral necessities and their supplies. A book whose honest purpose is the advancement of self-reliant womanhood cannot be too highly recommended, and we hope for it a wide range of usefulness. *Thoughts of My Dumb Neighbors*, by Mary E. Bamford, \$1, is a unique little volume of natural history which,

while intended for young people, can be perused by those of more mature years with advantage. It contains instructive facts concerning insects and animals, which are presented in a rather unusual manner by imagining them to talk and give an account of themselves and their modes of living. For example, the first chapter tells what a wren sang, then a flea makes confessions, and there is news from water-land. A voice then speaks from under ground. A red ant tells her story and a mayfly gives an autobiography. The author has skillfully woven in a story of pleasing incidents in these talks of the dumb creatures. There are a number of illustrations accompanying each chapter. Books like these are valuable, as their tendency is to stimulate further study of natural history and to give children a healthy taste for solid reading. In *The Summer at Heartsease* we have a pleasing little story that is bright, breezy, simple, and natural; qualities that properly belong to all children's narratives. It will be especially enjoyed by little girls because it is about little girls, and what they did one long summer.

—*Golden Opportunities in Every-day Life*—a delightful narrative of happy school-girl life—cannot fail to be found interesting to young girls on the verge of womanhood. The writer who can wield a pen which can interest the young and at the same time ennable them and inspire them to higher aims and purposes, in this, the formative period of their lives, accomplishes a great work. The motive that undoubtedly actuated the writer of this story was to awaken the noblest possibilities, that too often lie dormant in the young heart, and to develop generous and noble impulses. We have here a number of school-girls, whose situations in life and home surroundings are widely different, who make the resolve to embrace every proper opportunity to do what they can for the pleasure and comfort of others. It is surprising to find how much good even the poorest was able to accomplish by keeping this determination constantly before her mind. These young girls formed themselves into a society whose object was to help those less fortunate than themselves. Meetings were held once a week at the homes of the members, where they sewed and devised plans for work. This society proved a source of pleasure to the members and of profit to others. The effect of the reading of this book will undoubtedly be to encourage a benevolent spirit in the young.

BOOKS RECENTLY ISSUED OR IN PRESS.

Relations of the Episcopacy to the General Conference.

By the late BISHOP HARRIS.

12mo. Paper.....	\$0 20
Cloth.....	35

Evolution of the Episcopacy and Organic Methodism.

By Rev. T. B. NEELY, D.D., Ph.D.

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Man a Revelation of God.

By Rev. G. E. ACKERMAN, A.M., M.D., D.D.

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Arranged by GEO. VAN ALSTYNE, D.D.

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Life of John Wesley.

By JOHN TELFORD, B.A.

12mo.....	\$1 50
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IN PAMPHLET FORM.

Compiled by Mrs. E. H. THOMPSON.

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The series contains fifty numbers, each devoted to a description of some historic city or locality which every European traveler is expected to visit. Mrs. Thompson has prepared these little volumes not only from the treasure-house of her own memory, but has enriched them with quotations from illustrious sources. Interesting facts are pleasantly alternated with bits of verse from Scott, Gray, Pope, Drayton, and others, and the impressions which such eminent travelers as Irving, Bayard Taylor, Humboldt, Hawthorne, and Mrs. Stowe have set down in their own books are here appropriately credited. With each volume are bound a few blank leaves, which can be utilized for personal notes.

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12. Westminster Abbey.	37. County Wicklow.
13. The British Museum.	38. Belfast.
14. Oxford.	39. The Coast of Antrim.
15. Cambridge.	40. Chamouni.
16. York.	41. Geneva.
17. Chester.	42. Brussels.
18. Stratford.	43. Antwerp.
19. Windsor.	44. Berlin.
20. Liverpool.	45. Dresden.
21. The English Lakes.	46. Cologne.
22. Canterbury.	47. Frankfort.
23. Brighton.	48. Munich.
24. North Wales.	49. The Rhine.
25. Edinburgh.	50. Vienna.

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THE OXFORD LEAGUE.

The Methodism of to-day is the Christianity of St. Paul's day and of the day of Jesus Christ.

With the new century of American Methodism (one hundred years having passed since the Methodist Episcopal Church was organized) we propose to establish an "Oxford League" among young Methodist Episcopal people, to encourage and assist them in the study of the word of God and the history of the Church, and in other things designed to give them broad views of life and to inspire them with holy motives and lofty aims.

The "Oxford League" seeks to promote the fourfold objects of the original Oxford Club :

1. The study of Scripture ;
2. The study of General Literature ;
3. The attainment of a true personal Christian character ; and
4. The habit of labor for the good of others.

The "Oxford League" may be organized in any church or by any group of young Methodists.

Any person may take up the reading, which is very simple and inexpensive ; and, even though no "League" is formed in the church or neighborhood, one person may do the work required and enjoy the benefits.

The "Oxford League" will be of untold benefit to young Methodist Episcopal people : to those who are ignorant of our splendid history ; to those who are tempted to leave their own Church for other communions ; to probationers and others who ought to understand the history, doctrines, and usages of their own Church, and who need to have ready and at command the answers, so satisfactory and complete and so easily given, to the usual objections made against Methodism by those who dislike or are ignorant of it.

The "Oxford League" was proposed at the Centennial Conference held in Baltimore, Md., in December, 1884, and by that body commended to the several branches of Methodism there represented.

The "Oxford League" was formally adopted by the Sunday-School Union of the Methodist Episcopal Church in December, 1884. Courses of study approved.

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